

SPECIALIZED TRAINING IN THE
SASKATCHEWAN URBAN NATIVE TEACHER EDUCATION PROGRAM:
A CASE STUDY

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Specialized Training in the
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A Case Study

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In memory of my grandparents, Joseph and Flora
Bouvier, whose teachings and stories guide me,
whose love has strengthened me and whose
inquiring has challenged me and prepared me
for a different time. In part, I am my
grandmother and my grandfather.

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ABSTRACT

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) officially came into existence in April of 1980. The program is designed to recognize a unique and distinctive cultural group in Western Canada. Students in the programs are expected to acquire knowledge and to develop teaching skills responsive to the needs of Native students in urban communities in Saskatchewan. The SUNTEP program therefore is a specialized training in Native Studies and Cross Cultural Education, and as such, has an emphasis on language development and an extended field component.

This thesis examines the nature of the specialized training requirements; the historical development and the outcomes of this specialized training. The perceptions are from those who are responsible for delivery of the program, those who teach and oversee the components and those who receive the training. The study reviews the literature pertaining to Native teacher education in Canada and United States up to the present and gives the description of the SUNTEP program as the setting for the study.

The study adds to the body of knowledge on the subject of teacher training for Native North Americans. There is a growing realization that more emphasis must be given to this process. Effectiveness of Native teachers in creating an educational system in which Native children will succeed with their unique culture and heritage intact requires more than their "nativeness." To succeed Native teachers must:

- (1) achieve a sense of self fulfillment
- (2) develop skills which will meet the needs of the communities they serve
- (3) acquire certain knowledge which they must pass on.

Educators who provide this training must understand the stresses of this particular group and this way, assist Native teachers in understanding these stresses in order to find ways of dealing with them. Educators involved in Native teacher

training must acknowledge the aspirations of the communities served by this endeavor and provide the knowledge and skills which Native teachers will require to do their work. Lastly, the educational organizations and systems involved must support Native teachers beyond training and make possible by whatever action is necessary the realization of their important role in creating an environment where Native children will succeed. In the case of SUNTEP, Saskatchewan and the Native people then should benefit from this special program of training Native teachers.

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Chapter I

THE NATURE AND PURPOSE OF THE STUDY

The purpose of this study is to examine an aspect of preparation in the Saskatchewan Urban Native Teacher Education Program which was designed especially for that program.

This chapter introduces the topic under study by providing background information, a rationale for the study, the specific problem(s) posed for the study and the methodology used for the study.

Background to the Study

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) is an off-campus teacher education program administered through Gabriel Dumont Institute of Native Studies and Applied Research in cooperation with the Department of Education, University of Saskatchewan and University of Regina.

Svenson's Report (1978) created controversy predicting that by the year 2001, 45% of all school age population in the province of Saskatchewan would be of Native ancestry. This trend, he claimed, would become particularly evident in urban centres. Studies conducted by the Social Planning Secretariat of the Government of Saskatchewan (1979, 1980) showed similar forecasts of increased population of Native people in urban communities. These studies also showed high percentages of Native people as under-educated, under-employed and poverty ridden. The Social Planning Secretariat's study of 1979 directed governments to address educational opportunities for the Native community, as well as including a specific recommendation dealing with the training of Native people as teachers. Notwithstanding the impact of the two

above mentioned reports the establishment of the SUNTEP program can also be viewed from several other vantage points, one being a response by government and the educational institutions largely responsible for education to the pressure from the Native community for access and better opportunities for education (Whyte, 1981).

In Saskatoon, from the work and research done by the Education Task Force of the Community Liaison Committee, led by Alderwoman Helen Hughes, and comprised of Native and Non-Native people, recommendations were made to both the public and separate school systems, to enhance the education for Native children and Non-Native children in their systems (Community Liaison Committee, 1979). One of the recommendations specifically dealt with the hiring of more Native/Indian teachers. However, this recommendation proved to be difficult to implement since there were few Native teachers available to hire. In a separate and prior development as early as 1976, the Metis and Non-Status Indians of Saskatchewan passed a resolution giving a mandate to its elected officials to lobby governments for a college which would work to develop cultural pride and provide educational opportunities for its membership (Whyte, 1981). The outcome, thus, of these separate but inter-related events was the establishment of Gabriel Dumont Institute of Native Studies and Applied Research in the spring of 1980, followed with the establishment of the SUNTEP program in August of 1980.

The primary goals of SUNTEP as established from such above processes are "to ensure that people of Native ancestry are adequately represented in urban teaching positions" and "to provide Native teachers who are sensitive to the educational needs of the Native students" (SUNTEP Proposal, 1980).

Native teachers are viewed as the vehicle for bringing change to improve schooling for Native children. In addition, it is felt that Native teachers in the classroom will provide positive role models for all children.

The program of studies was designed with the recognition in mind that students entering the program are representative of "a distinctive and unique cultural group in Western Canada" and that students would be expected "to acquire certain knowledge and develop teaching skills" responsive to Native students in urban communities throughout the province (SUNTEP Proposal, 1980).

Based on these principles, the program included the following components:

- (1) Native Studies (12 credit hours) - These courses are to help students understand the full impact of Native history and culture in Canadian development. This would also prepare them to assist their learners to have an appreciation, respect and understanding of Native, Indian and Inuit cultures and their contributions to the development of Canada.
- (2) Cross Cultural Education (6-8 credit hours) - These courses are to prepare teachers to work with different cultures, races and societies.
- (3) A Language Emphasis (6-8 credit hours) - These courses would help them develop skills to allow them to work more effectively with children who have problems in second language learning and to assist learners to become more effective communicators.
- (4) Field Placement - This would provide experience with children of all backgrounds, concentrating on schools with a high Native population.
- (5) Orientation Component in English and Mathematics - These courses will assist students in upgrading some basic skills to assist them in academic endeavors (SUNTEP Proposal, 1980, Whyte, 1981).

The first four items which are the focus of this study are compulsory.

Both Native Studies and Cross Cultural Education are combined to give SUNTEP students a specialization of study.

Importance of the Study

The literature on Native education helps to make abundantly clear that formal schooling in Canada has not served the Native population well. It is often labelled "assimilative", "destructive", "distortive", "irrelevant" and "a failure". Statistics are often drawn showing high rates of Native student attrition within school districts or provinces.

These statistics never seem to vary. For example, in a recent controversy in Ontario over Native language and instruction, the Toronto Globe and Mail cites a recent ministerial review in that province which shows "... a high dropout rate for treaty Indian students". It shows fifteen percent of Indian students at the secondary level enrolled at the advanced level (university entrance), fifty-nine percent at the general level (community college) and twenty-six percent at the basic level. Only one percent of this population was enrolled in Grade 13 and only eighteen percent reached Grade 11 and 12 (Globe and Mail, July 13, 1984).

The training of Native teachers as a strategy to create meaningful and relevant education for Native children and their communities is a recent phenomenon in Canada. As a result, little is known about the impact such teachers will have on Native children and the formal educational process. Presently, what is being written tends to emphasize peripheral aspects of the training programs such as delivery structures and the degree of success student teachers have experienced based on criteria of students' academic performance and completion of programs by students (More, 1980, Sloan, 1981, Read, 1983, Cook, 1979, McIntosh, 1979).

The implication of this trend is serious. While it is important for

students to complete these programs, it is equally, if not more important that the training which these programs provide receives attention. After all, the major and perhaps the most serious goal of such programs is to improve the "quality of education" for Native children (Allison, 1983, Bouvier, 1984). Therefore, it is imperative that the success coordinates in these programs begin to address equally, the quality of training which is provided, aside from coordinates of academic achievement and completion rates of students in the programs.

If significant developments are to begin to take place in the preparation of these and other teachers, particularly where the Native community is concerned, a more serious examination needs to be made of teacher preparation. Native teacher preparation warrants no less scrutiny. Solely relying on assumptions of "Nativity" as a basis for a teacher effectiveness is foolhardy, given the dismal record of educational success by the Native community and given that the personal experience and schooling for many students in these programs has been an assimilative and distortive one. As Collier (1974) warns, it is possible that instead of correcting the negative process that the Native community hopes Native teachers will correct, they will be perpetrators of it.

The Native community, as a partner in this endeavour, must also begin to examine new developments, if the growth congruent and urgent to its own needs and aspirations is to be addressed. Too often the tendency of the Native community has been to leave these developments unexamined and unchallenged.

This study examines one aspect of preparation for one Native teacher education program (Saskatchewan Urban Native Teacher Education Program)

within a specific locale (Saskatchewan). It examines closely the required components of the SUNTEP program which were designed especially for that program. As implied by the rationale of SUNTEP, the underlying assumption of Native teachers' effectiveness in providing a "quality" education for Native children rests on their "Nativity" and to a large part on these required components which are a small part of their preparation as teachers.

Purpose of the Study

The purpose of this study then is to describe these professional and academic components which are required as part of the SUNTEP program and to examine the outcome of these training components. Emphasis will be given to the compulsory requirements in Native Studies and Cross Cultural Education, while briefly identifying the direction of the "language emphasis" requirement and the extended field experience requirement.

The Problem

By using an ethnographic approach, this study will attempt to answer the following question: What is the nature of SUNTEP's required academic and professional components that are specifically designed for that program?

Secondary questions to be answered as part of the study include:

- (1) What is/are the intended outcomes of each of these components?
- (2) How have student teachers benefitted from these additional requirements?
- (3) How do the intended outcomes of these requirements compare with the benefits as students see them?
- (4) What are the strengths and weaknesses of the program or what's missing?
- (5) Do the three centres differ in their perception about the requirements

which are the subject of this study?

Definition of Terms

For this study the following definitions will be used:

Native - an all encompassing term to refer to all the legally distinct groups of Native people in Saskatchewan. This includes the Indians, the Non-Status Indians and the Metis.

Specialized training - refers to the program of studies designed especially for the SUNTEP program. The program of studies was designed in recognition that students entering the SUNTEP program are representatives of a distinct cultural group in Western Canada and that students in the SUNTEP program would be expected to acquire certain knowledge and teaching skills responsive to Native students in urban communities in Saskatchewan.

Distortive - is a word used by Collier (1974) to describe a Native person's experience as a result of assimilation and misrepresentation of his experience.

Delimitations

- (1) Primary documents used in the data collection include the following:
original SUNTEP proposal, minutes of the Gabriel Dumont Management Board meetings, minutes of the SUNTEP Management Committee, minutes of Program Heads' meetings, minutes of special meetings and correspondence which deal specifically with the professional and academic program requirements under study, the SUNTEP contract and reports of proceedings of Gabriel Dumont Institute's First and Second Annual Education Conference.
- (2) Guided, open-ended interviews involved students who had completed the

requirements specified for this study, SUNTEP staff and University faculty and sessionals who had taught Native Studies and the Cross Cultural Education requirements. The guided questionnaires which were prepared as part of this study are attached as Appendix "A", "B" and "C".

- (3) Orientation components of English and Mathematics were omitted from this study. Unlike Native Studies, Cross Cultural Education and the language emphasis and the field experience requirements, these particular components did not address teacher training, per se. Their intention was to upgrade students' skills to assist them in their professional and academic pursuit.
- (4) Lastly, it is not the intention of this study to look at the support function of the SUNTEP program, the emphasis is on the professional and academic requirements, negotiated as part of the SUNTEP program.

Limitations

The study's reliance upon the open ended interview as a data collection instrument and on an ethnographic approach to the study results in the following concerns:

- (1) It relies on participants' honesty and sincerity in answering the questions which are posed.
- (2) Responses are partly a function of the way in which questions are posed.
- (3) Timing is an important variable in the interview.
- (4) Amount of time spent on the study was limited.
- (5) Sources of bias which stem from personal attitudes, beliefs, and assumptions are inherent in the characteristics of the interviewers,

the respondents and the researcher.

- (6) Accuracy of interpretation of the data by the researcher.
- (7) The author recognizes that the interpretation given in the primary documents used is determined by the emphasis given, by the individuals who recorded these events.

Methodology and Data Collection

The methodology chosen for this study is an ethnographic approach.

Ethnography is described by Wolcott (1976 p. 23) as an anthropologist's "... picture of the way of life of some interacting human group, or viewed process; ethnography is the science of cultural description".

The terms "case study" and "ethnography" according to Wolcott (1976) are interchangeable in educational research although there is a preference for the use of the term, ethnography.

In this approach, the researcher - ethnographer is concerned "... with looking at people and events in a total milieu rather than at bits and pieces". (p. 25) Wolcott reports,

... not only the interaction but something of the setting and especially the meaning the actors themselves assign to events in which they engage. The ethnographer's unique contribution is his commitment to understand and convey "how it is to work in someone else's shoes" and to "tell it like it is". However, he must also attend to how the participant themselves say it ought to be (Wolcott, p. 25).

It is concerned with everything that is significant in the history and development of the case under study (Best, 1970).

The intention of this study is to examine one aspect of SUNTEP in detail. Because SUNTEP itself involves many variables and complexities the ethnographic approach offered the best method for this study.

Data collection for this study involves a multi-instrument approach (Wolcott, 1976). Guided, open-ended interviews are used along with official documents or unobtrusive measures as they are commonly known in ethnography and participant observation.

A variety of approaches in collecting data enhances the credibility of research results (Wolcott, 1976). As with a case study approach, it is said that one approach may yield limited and distorted pictures of reality. The drawing of data through mutually exclusive categories allows contrasting perspectives to emerge (Cohen and Manion, 1980).

Summary

The development of Native teacher education programs as a strategy to improve the quality of education for the Native children in the formal schooling process is a recent phenomena in Canada. The Saskatchewan Urban Native Teacher Education Program administered through Gabriel Dumont Institute is one program involved in this endeavor.

An ethnographic (case study) approach is used to explore one aspect of SUNTEP in detail, that is, the specialized training components which were "negotiated" as part of the SUNTEP program; these include Native Studies, Cross Cultural Education, extended field experience requirement and the language emphasis requirement.

Chapter II

REVIEW OF LITERATURE

As the expressed objective of this study is to describe the nature of the specialized training in the Saskatchewan Urban Native Teacher Education Program, the review of literature for this particular study then is concerned with; (1) the premises and rationale of Native teacher education programs and the training of Native people as teachers, (2) the preparation of Native teachers, (3) the effectiveness of Native teacher training programs and (4) the effectiveness of Native teachers.

Overview

The emphasis on training Native people as teachers in North America is a recent phenomenon. In Canada, it saw its beginnings in 1968 with a pilot project in Yellowknife in the Northwest Territories (Aldous et al, 1974). Today, TEP programs as they are sometimes called, number seventeen in total and are found across the country (More and Wallis, 1981).

The primary goal of all programs is to increase representation of Native people in the teaching profession (Bouvier, 1984, Allison, 1983). Other goals often stated more specifically are those which address the goal of improving the quality of education for Native children and the goal of bridging the gap between the school and the Native community (Bouvier, 1984).

Ethnicity is a criteria for entrance into all programs with the exception of Winnipeg Education Centre Program and the Memorial University Native and Northern Teacher Education Program (Allison, 1983), which accept both Native and Non-Native students. All programs, except for those

operating in the Northwest Territories, are closely affiliated with a college or faculty of education at a university in their respective region (More, 1981). In all cases the immediate Native community is also involved in an advisory capacity (More, 1981).

The parallel of Canadian Native teacher education programs in the United States is Teacher Corp projects. Teacher Corp projects are the result of congressional legislation of 1965 (Wilson, 1978). The intent of Teacher Corp is to improve educational opportunity for low income communities, to induct into the teaching profession a different breed of college graduate and to influence university teacher education programs to be more field oriented (Platero, 1978). They are designed "...to assist in changing school organizational patterns, curriculum and policy making to reflect the culture and needs of minority groups," (Popkewitiz, 1975, p. 44). Ethnicity is not a criteria for admission in Teacher Corp, but persons enrolled in Teacher Corp projects are usually members of a minority group 50% of the time (Platero, 1978). Teacher Corp projects are collaborative efforts involving the community, the school and the university (Popkewitiz, 1975, Hite and Drummond, 1975).

A number of all Indian teacher training programs operate through the Teacher Corp scheme. The first projects began at Niobrara, Macy and Winnebago, Nebraska. These were followed in 1968 with projects in Arizona, Wisconsin, Wyoming, Alaska, Minnesota, Montana, North Dakota, South Dakota and Washington State (Thompson, 1978).

The Premise and Rationale of Native Teacher
Education Programs and the Training
of Native People as Teachers

Historically and unilaterally the thrust of formal education for Native people in North America has been toward assimilation into the larger dominant

society. The result has been a destructive impact (Collier, 1974). The literature has been abundantly clear in this respect. According to Collier (1974) formal education has divided the Native children from self, it has degraded the children's most formative years of environment and family, but more seriously, it has threatened to distract and destroy cognition of the Native children. Simply stated in most literature, the educational system has failed to meet the needs of Native children.

The solution echoed, then, by Native educators is for a schooling experience which is culturally relevant. The curriculum must build on the child's experience and reinforce his identity and teachers must be knowledgeable about Native beliefs and values and be responsive to the Native child, his parents, his community and his culture.

In Canada, until 1961 little attention was given to preparing Non-Native teachers for cross cultural classrooms or the Native community. The University of Saskatchewan and University of Alberta were the first to establish programs which paid particular attention to the Native community (Friesen, 1974).

Support for these initiatives were encouraged by the Hawthorn Report (1967) and by National Indian Brotherhood's policy paper, Indian Control of Indian Education (National Indian Brotherhood, 1971). In addition to improving training for Non-Native teachers, the Brotherhood called for increased numbers of Indian teachers. Efforts in this direction however required experimental approaches and flexible structures to accommodate Native people who had talent and the interest but lacked minimal academic qualifications (National Indian Brotherhood, 1971). Although sceptical, the literature would suggest that the preparation of Native people as teachers offers a partial solution to the problems which confront

"schooling" of Native people in North America.

The positive impact which Native teachers will bring to formal schooling rests on a number of assumptions. The assumptions as stated by Barnhardt (1977) are:

(1) a Native teacher will be better able to assess and respond to the learning needs of a Native child. This assumption presumes that similarities in cultural background between the teacher and the child will improve communication and thus foster greater mutual understanding and learning.

(2) a Native teacher will provide a model with which Native students can identify, thus motivating them to achieve greater educational success. This assumption presumes a Native teacher will acquire status in the eyes of the Native community.

(3) a Native teacher will remain in or return to his home community resulting in a broader and deeper understanding of local educational processes. (pp 88-89)

The rationale of Native teacher education programs in Canada are three-fold (Bouvier, 1984). The first is based on the lack of representation of Native people in the teaching profession. The second is based on the need for an improved quality of education for Native children. The third type of rationale justifies the alternative structure and delivery systems of the programs. Alternative structures and delivery systems of programs recognize that opportunity needs to be created for Native people whose previous educational attainment does not allow them regular entry. The programs recognize the fact that Native people are not well served by the present teacher education programs as well as they recognize and attempt to accommodate the wish of the Native communities to exercise more control and influence in the preparation of Native teachers. Native teacher education programs also provide an environment for alternative programming and training and finally, they provide a supportive environment for Native students to address personal, educational and cultural needs of the particular group (Bouvier, 1984).

The Preparation of Native Teachers

Literature pertaining specifically to Native teacher preparation is limited. The sparse literature which exists, tends to concentrate on peripheral aspects of the programs giving little attention to the preparation offered to students to address an improved quality of education for the Native children and their community. The trend of programs is to offer preparation not unlike that which is offered by the affiliate college or faculty of education of the university, the program is aligned with.

Hence the special courses featured in these programs are usually additional requirements. These vary and may include Indian/Native Studies, Native languages, English as a Second Language, Cross Cultural/Intercultural Studies and Curriculum Development and Adaptation. In some programs the medium of instruction involves a Native language. According to More and Wallis's (1980) survey of Canadian Native teacher education programs, high priority is given to Native/Indian languages.

Overall, reports are exceptionally positive of the direction of Native teacher training programs. Allison (1983), however, was extremely critical of the preparation given to Native teachers. According to Allison (1983) projects approximated "...the content of regular preparation programs while adding a few Native Studies or Native language courses," (p. 115) within a shorter period of time than is normally allotted in standard teacher preparation programs. Allison (1983) contends that the arguments in support of these programs often made no direct reference to improving Native education, but rather spoke to their affirmative action and remedial qualities.

Improved quality of education for Native students often rests on the

argument of "cultural congruency." This refers to the assumption stated earlier that Native teachers share similar experience and cultural background as the Native student. According to Allison (1983) cultural congruency itself does not ensure that the Native teacher will be best able to create the learning environment best suited for the Native child. This same argument is made by Collier (1974), as too often, the experience and schooling of many Native students in these programs has been an assimilative and distorted one. Therefore, Bouvier (1984) states we cannot rely solely on the assumptions made about Native teacher effectiveness for an improved quality of education. Native teacher effectiveness based on "Nativity," may only hold true to the degree that the individual himself/herself has managed to integrate the traditions and values of his/her community into his/her own contemporary life. "...But even in these cases, the struggle and conflict will remain with those individuals until such time that his/her own community has come to resolve this same struggle in a broader context." (p. 13)

Allison (1983) strongly argues that thirteen of the fifteen projects "...promise relatively little in the current attempts to improve fourth world education in Canada" (p. 116), while Bouvier (1984) observes that programs provide "...an important vehicle toward the realization of Native people having more influence over the education of their children" (p. 11).

In reference to Native teacher preparation, Bouvier (1984) argues that more emphasis and attention must be given to the training of Native teachers. "Improved quality of education for the Native child and his/her community does not only rest on the future accuracy and relevancy of curriculum and process in schools but equally it rests on the curriculum and process of the training programs presently offered to Native teachers" (p. 13).

In the Teacher Corps projects in the United States, a review of

literature by Berman (1980), suggests no one approach or program. This would apply to Indian Teacher Corp projects. For example, in the Rough Rock Project at Chinle, Arizona, the emphasis is on gaining understanding of the psychology and learning traits of Indian students, exploring of the concepts of learning and teaching, examining characteristics of effective teachers, identifying factors for consideration in choosing methods and approaches in the classroom with Indian students and choosing objectives in teaching and identifying techniques of motivation of students (Platero, 1978). The Native language is used in this program as a medium of instruction.

A second example is the project at Bozeman, Montana. The project features special courses in Native American Studies, method courses related to Native American Studies, language courses which provide knowledge of a language's phonology, syntax and structures, comparative studies of languages, English as a Second Language, Indian History/Culture, professional methods courses in bicultural and bilingual education and special courses in curriculum development (Old Coyote, 1978). A cross cultural field component is featured requiring Non-Indian students to practise in reserves and Indian students to practise in Non-Indian schools (Old Coyote, 1978).

A third and the last example provided is the all-Indian Pueblo Teacher Education Program in Albuquerque, New Mexico (All Indian Pueblo Council, 1981). The emphasis of this program is threefold: (1) awareness of self, feelings, values, life roles and real and ideal self, (2) intrapersonal communication based on the Rogerian model emphasizing the ability to empathize, develop rapport, acceptance and understanding, and (3) modelling and the awareness of social learning and the influence this has on children.

Berman (1980) in her survey of literature entitled "Development of Case Studies in the Manner in which Teachers are Introduced to Teaching in

Schools in Low Income Areas: State of the Problem Report," states that the central focus of Teacher Corp projects depends largely on college staff resulting in a wide range of program design. Further, the attention of low income issues is subsumed by the umbrella of "multicultural" education. Based on the evaluation report of Teacher Corp projects completed by Steffenson et al in 1981, Berman (1980) concluded there was little attention given to understanding the training process being used by different projects or how the program operates or what relationship there was between beliefs and practices. This conclusion is supported by Popkewitiz (1975) in his case study of the Midwest Native American Project. Concerns he found were often procedural and technical, addressing how a program should function, or how a program was to be held accountable. The larger concern of education of Native children and value conflicts with institutional structures was ignored.

According to Popkewitiz (1975) there is a certain irony in the National Teacher Corp conception of change as "its hidden biases effectively maintained the educational and political conditions they intended to change" (p. 49). Guidelines, rather than facilitating resolution of community defined problems served as orientation to the participants resulting in structural constraint on the type of issues that were represented publicly (Popkewitiz, 1975).

Operational procedures dictated a service strategy. The aspirations of the Indian community were never legitimately considered. To this end, this program in its attempt to produce institutional change was unsuccessful (Popkewitiz, 1975).

The Effectiveness of Native Teacher Training Programs

Much of the literature pertaining to the effectiveness of Native

teachers and programs at this point is speculative. Based on a survey of Native teacher education programs, More (1980) identifies a number of components which appear to contribute to effectiveness of the programs. The first is "Indianness" which Kirkness and More (1981) define on the basis of key variables which include involvement of the Native community, Native staff, Native Studies, student teaching opportunities in Native communities, integration of Native content and other supplementary activities related to Native people. Other factors contributing to program effectiveness include the support services which contribute to students' academic success and therefore programs' success, the commitment of students, staff and contributors in the program, flexibility in admissions, longer field experience, cultural components, built-in financial support and the fact that all programs lead to regular teacher certification.

The observations made by Barnhardt (1974) of the Alaska Teacher Corp Program in Alaska, now Cross Cultural Education Development Program, differs in nature from More's, whose observations tend to deal with peripheral and structural aspects of the program. Based on the Alaskan experience, Barnhardt (1974) found it was difficult to be a Native person and a teacher at the same time. According to Barnhardt, this was not surprising given that many aspects are incompatible and the demands of the roles enormous. Until school needs are compatible with the cultural milieu of the community, Barnhardt feels the compromise is inevitable for the Native teacher.

Barnhardt (1974) also discovered that most of the literature which was a basis of their courses was of limited use since it was written to prepare teachers for work with cultural minorities, assuming the teacher is from an outside culture. Training culturally sensitive educators, Native

or Non-Native, also requires more than the inclusion of a few Anthropology courses in the curriculum. According to Barnhardt (1974),

...the development of a cross cultural perspective in education requires that the person being trained have extensive guided field experience in which the methods and concepts provided in the training are blended with actual working experience. Only after coping with the uncertainty and confusion engineered in a cross cultural experience, can a person fully internalize a perspective which transcends cultural boundaries, and only when such a perspective is fully internalized can the person use it productively. (p. 96)

This cross cultural experience is implicit in the early lives of most Native students according to Barnhardt (1974). Engaging in academic life is in itself a cross cultural experience. The problem of the Native students is one of identifying and understanding the forces which shape that experience and developing the capacity to deal with it more objectively. The process of internalizing a transcultural perspective appears to be more difficult for the Non-Native students who lack previous cross cultural experience (Barnhardt, 1974).

Finally, Barnhardt (1974) and his staff learned that processes by which education takes place are often more important than the content transmitted. The field-based nature of the programs appears to be more influential in students' development than in the material presented in the course. Moreover, successful courses tended to be those in which the instructor was aware of student needs and devoted considerable time and effort to take interest in and personally address issues, problems and concerns raised by each individual student (Barnhardt, 1974).

The Effectiveness of Native Teachers

Based on his own work among the Inuit in Alaska, Collier (1974) concludes that Native teachers will certainly ease the hardship and with equal

importance make real, Indian/Native teachers in the classroom. However, according to Collier (1974), Native teachers in contemporary schools may be inadequate unless the goals and processes are radically changed to include and give value to unique wisdom and fulfilments of the Native community. Such a development is not likely to occur spontaneously as the traditional processes for learning have been replaced in the Native community and teachers must be assisted in developing new skills to create and make learning in the classroom as relevant and supportive as it was traditionally (Collier, 1974).

Barnhardt (1974) makes a similar observation regarding effectiveness of Native teachers. Native teachers, he claims, represent a logical means of encouraging greater school-community understanding. However, if Native teachers are thrust into the rigid structure of the traditional classroom and not allowed to establish alternate patterns of interaction and communication, their experience as Native teachers has little value and may be detrimental to their efforts as teachers. Native teachers, to be successful, must be allowed to approach the classroom on their own terms and be accorded flexibility to make extensive deviations from standard curriculum and structural patterns of school and community interactions. School policies according to Barnhardt (1974) must be expanded to allow new and different means with regard to educational attainment.

Native teachers can also be the perpetrators of the negative process he or she is hired to correct. According to Collier (1974), the distortive "white" education the Native teacher has received and the cultural conservatism of his/her own personality may make innovation in the classroom very difficult. To gain introspection and orientation to free his/her sensitivities, the training provided should be a "de-schooling" as well as an

additive education in human development (Collier, 1974). A lot of orientation should go into appreciating both positive and negative realisms of his/her society so he/she can give Native children a dynamic training in acculturation and reasons for retaining an Indian self and identity. This is important for survival in the modern world. Achievement cannot take place without a renewing and productive personality which comes for most people within a special identity and system of fulfilment (Collier, 1974).

Tamas (1982), addressing training and education for economic development, underlines this same factor as critical. Systems and programs, he argues, must have a structural means to assist students to work through the cultural ambivalences in themselves and the group which is created by "education." This can be accomplished with skilled Native staff and organizational and administrative structures which create conditions to foster this process. It is not enough, however, to have a Native counsellor. The process provided is more important.

In addition, planners of programs, Tamas (1982) argues, must also be aware of the stages a people go through in the transition from colonization to self-determination. Programs must be devised to meet needs at the position they currently hold.

The role of Native teachers as cultural brokers is examined by Wyatt (1979) in an article entitled "Native Involvement in Curriculum Development; The Native Teacher as Cultural Broker." According to Wyatt (1979) even in optimum conditions where there is high Native involvement creating a curriculum which is expressive of Native culture is difficult to accomplish. There are aspects of Native culture which are not compatible with the culture of school; specifically the two learning styles. She recommends a synthesis of these two styles and that such synthesis "...depends in a large part on

the Native teacher acting as a cultural broker, one who communicates effectively in both the school and community context and can translate knowledge and skills from one to the other." (p. 17) And so the objective is to train Native teachers who have all the classroom related competencies without ignoring their knowledge of their local community and their ability to communicate easily in that community.

At Mt. Currie, British Columbia, the Native student teachers are developing a variety of ways of integrating the two styles.

Integration may involve teaching a traditional skill largely in a school context or using a traditional teaching style to teach a school skill. It may involve drawing on personal community based experiences of students, student teachers and resource people and using these as a medium for developing school skills (Wyatt, 1979, p. 14).

The difficulty Wyatt (1979) states is that there is no model to guide these actions.

Studies which examine Native teachers in the classroom arrive at one common conclusion. Native teachers in the classroom differ from Non-Native teachers in their communication and interaction styles. Collier (1974) in a case study of Alaskan Eskimo Education observed subtle differences between Native and Non-Native teachers. Native teachers in their relationships with Native children appeared to have a significant impact on the response of those children to formal learning even though the materials presented and learning environments were similar. These differences in part were related to communication and interaction styles.

Similarly, Barnhardt (1982), in a video study of three Native (Athabaskan) teachers and their students found Native students in the classroom acted unlike the stereotype one is accustomed to hearing about in studies.

Little difference was found in the methodology and courses taught by these teachers. The main difference was teacher-student interactions. Native teachers, according to Barnhardt (1982) had the uncanny ability to "tune in" rhythmically with their speech and body movements as they listened and approached each student. When a disruption occurred in the classroom and uncertainty resulted, often the students were allowed to reset the tempo. Some of the movements observed, which were in synchrony with students were head nods, changes in arm, torso or head position, walking and turning of pages. Other observations of Barnhardt (1982) included the teacher's tendency to listen instead of talking, not to bombard the student with questions, to resolve discipline problems without talking, to move from one activity to another without a break and patterns of movement and to use space differently. Often, there was less movement. Teachers were more direct and blended with the student body by taking their turn in reading and in this way provided a more supportive function.

A case study, which examined the return of an Indian teacher to his home community concluded that the Indian teacher had gained "...technical, political and scientific knowledge to become an acceptable member of the educational institution" (Rothe, 1983, p. 2). However, he was not prepared for "...social, psychological factors involved in the homecoming. At the same time the home community was ill prepared to accept the changed homecomer." According to Rothe (1983), unless there is authentic appreciation of the homecoming, the Native teacher may graduate only to become and stay a stranger in his home environment.

Conclusions

Based on the above survey of literature which focuses on (1) the premises

and rationale of Native teacher education programs and for the training of Native people as teachers, (2) the preparation of Native teachers, and (3) the effectiveness of Native teacher training programs and (4) the effectiveness of Native teachers, we can make the following conclusions.

The premises and rationale of training Native teachers is deeply rooted in the continuing concern for an educational experience which reflects Native peoples accurately and more importantly, in the continuing concern for an educational system in which Native children will succeed intact with their unique culture and heritage.

The preparation of Native teachers in the Native teacher education programs is varied, however it is not that different from the training received by other teachers in general education programs across the country. Additional components and/or the field based emphasis in their training is the basic difference.

Further, it can be concluded from the literature, that the degree of their effectiveness as teachers in the Native communities, congruent with aspirations of that particular community, will depend to a large extent on the level of skill they bring as teachers to address the needs of that particular community. Their effectiveness as educators must depend on more factors than just the fact that they qualify as Native persons.

We may also conclude the impact in creating an educational system in which Native children succeed will be minimal, unless as Barnhardt and Collier stated alternate processes of learning, alternate patterns of interaction and communication are recognized and provided for in the educational system and addressed as part of their training. This implies a greater emphasis must be placed on Native teacher preparation and its basic goal of improving the quality of education for Native children.

Chapter III

PROCEDURES FOR THE STUDY

The study examines specialized training requirements in the Saskatchewan Urban Native Teacher Education Program. This chapter then, outlines procedures for the study which includes the setting and design of the study. It begins by outlining a broad framework of the SUNTEP program to a descriptive presentation of the centres from which the program operates, the staff who deliver the program and the students who are participants in the program.

The design of the study outlines the process and activities undertaken by the researcher to collect data which is pertinent to the study.

Setting for the Study

The SUNTEP Program

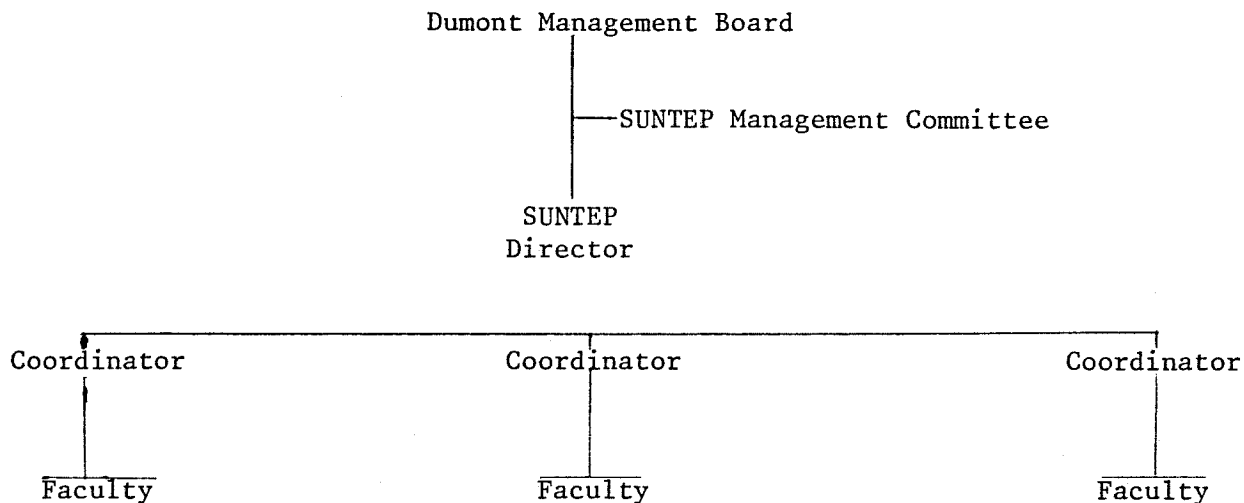
The Saskatchewan Urban Native Teacher Education Program is an off-campus program offered through Gabriel Dumont Institute of Native Studies and Applied Research in cooperation with the Department of Education, University of Saskatchewan and the University of Regina.

The SUNTEP program is administered by Gabriel Dumont Institute of Native Studies and Applied Research. The program is managed by and is under the direction of the SUNTEP Management Committee. The Committee is composed of the following members:

- (1) four members of the Board of Dumont Institute;
- (2) Director of SUNTEP or Dumont Institute;
- (3) one representative from the University of Regina;
- (4) one representative from the University of Saskatchewan;
- (5) one representative from the Department of Education;
- (6) one representative from the Saskatchewan Teachers' Federation;
- (7) one representative from the Saskatchewan School Trustees' Association. (SUNTEP Contract 1980 and 1984)

The Management Committee is responsible for the overall direction of the program including: financial management, personnel management and program management, although all decisions affecting personnel management have to be ratified by the Dumont Management Board.

Its organizational framework is shown in the chart below:



The program provides teacher preparation leading to a Professional 'A' Certificate with completion of a Bachelors' Degree in Education.

The SUNTEP program operates out of three centres; Prince Albert, Saskatoon and Regina. The SUNTEP program of studies for SUNTEP Saskatoon and SUNTEP Prince Albert is approved by the University of Saskatchewan, while the program of studies for SUNTEP Regina is approved by the University of Regina (SUNTEP Contract). Any modification of the program requires approval of the SUNTEP Management Committee, the university concerned and the Board of Teacher Education and Certification prior to implementation. Instructors employed to teach in the SUNTEP program are hired on a contract basis through an agreement with the universities. According to the agreements, all instructor appointments must receive university approval (SUNTEP Contract). Upon completion of the requirements in the program, students will be issued

teacher certificates by the Department of Education (SUNTEP Contract).

The primary goals of the program stated in the proposal are (1) "to ensure that people of Native ancestry are adequately represented in urban teaching positions" and (2) "to provide Native teachers who are more sensitive to the educational needs of Native students and who can be identified as positive role models for both Native and Non-Native students." An additional goal stated in SUNTEP's contract is "to train and graduate students of Native ancestry as fully certified teachers."

The program of studies is designed in recognition that students entering the program are representatives of

a distinctive and unique cultural group in Western Canada and that students will be expected to acquire certain knowledge and develop teaching skills that are also unique, in response to the growing Native student population in urban communities throughout the Province. (pp. 2-3)

Based on these principles the program would include the following components in addition to the regular courses of study with exception of Math 101 at the University of Regina. The components include:

- (1) Native Studies courses that will enable the students to better understand the full impact of Native history and culture on Canadian development, and to be prepared to assist learners to have an appreciation, respect and understanding of Native Indian, Metis and Inuit cultures and their contribution to the development of Canada.
- (2) Cross Cultural Education courses which will prepare the teachers to work with children of different cultures, races and societies.
- (3) A strong emphasis on language training and development:
 - (a) to assist the student teacher to become an effective communicator and to overcome any personal language limitations;
 - (b) to develop skills which will allow the teacher to work effectively with those who have problems in second language learning and assist all students in learning to be effective communicators.
- (4) Strong emphasis on field-based activities during each year of the program of studies in which the Native teacher

trainee will receive extensive classroom experience in schools with children of all racial backgrounds, but centering on those of high Native population. The majority of this work should be in urban centres where the program is offered, however, at least one session should be in other locations in the province.

(5) An orientation component which includes skill development upgrading in English and Mathematics.

Requirements in Native Studies, Cross Cultural Education and the field experience and classes emphasizing the development of language are compulsory. The "language emphasis" requirement is an elective. However, it is strongly recommended that a class in teaching English as a Second Language be taken as part of the language emphasis requirement (SUNTEP Principles and Possible Course Outlines, no date).

A guideline outlining field experience requirements for each year includes:

- (1) In the first year one day per week in school as part of Educational Studies 100 (University of Saskatchewan) or Education General 126 and 226 (University of Regina) and five weeks at the end of the winter semester/session.
- (2) In the second year, one day a week in school plus five weeks at the end of the winter session/semester.
- (3) In the third year one day per week plus twelve weeks at the end of the winter semester and session (SUNTEP Principles and Possible Outline, no date).

The development of a Native Studies program and Cross Cultural courses adequate enough to support the specialized elements of the SUNTEP program was discussed by the Management Committee in its meeting of April 29, 1980. Such a discussion was of importance at this time since neither university had a Native Studies or Cross Cultural Studies program. In the discussion which ensued major points included "new classes in Cross Cultural Education

offered through Dumont Institute could be certified by the universities"

and that:

...details of the program need to be developed in consultation with each university, but in a way which is flexible to allow for integration of resources and special opportunities afforded by each university into the SUNTEP program, (SUNTEP Management Minutes, April 1980).

The developments of these areas: Native Studies, Cross Cultural Studies, the language emphasis and the field experience will be discussed in the next chapter as part of the presentation of data.

The program mandate from the Metis and Non-Status Indians of Saskatchewan as expressed through resolutions at Gabriel Dumont Institute's Education Conference in October of 1980 is summarized as follows:

- (1) That Native teachers be prepared to teach from a Native perspective and to teach traditional and modern Native culture at all levels of the education system.
- (2) That teachers be trained so that they are familiar with the resources of their community and have the skills to work with children in the context of the social situation in that community.
- (3) That teachers be trained to select and develop teaching materials which accurately reflect Native culture in order to change the discriminatory image often presented.
- (4) That SUNTEP trainees do some of their practice teaching in small rural centres where there are Native students.
- (5) That the SUNTEP program set the following goals as important to the teacher training program:
 - (a) develop dedicated and knowledgeable teachers;
 - (b) stress the importance of parent-teacher relationships and communications;

- (c) stress giving Native teachers the skills to work with other Non-Native teachers;
 - (d) set high standards for performances of SUNTEP graduates.
- (6) That Dumont Institute provide training in Native education for teachers presently teaching:
- (7) That SUNTEP teachers be prepared to:
- (a) effectively deal with discipline problems in the classroom;
 - (b) work with Native parents in family councils;
 - (c) use the support systems outside the school; i.e. community, Dumont, government services, etc.

The policy on performance of students in the SUNTEP program is based on two kinds of criteria; professional and academic. The professional criteria require students to maintain 90% attendance. Further, it is expected that student's attitude and behavior must be consistent with his/her status as a professional teacher in training. Punctuality, diligent effort and prior notification of absences are three essential standards. The academic criteria require students to maintain a '3' grade point average at the SUNTEP Prince Albert and SUNTEP Saskatoon. Students in SUNTEP Regina are expected to maintain a '2' average. This criterion is equivalent to the standard set out by the respective university the centre is attached to.

The SUNTEP program is presently in its fourth year of operation with seven Bachelor of Education graduates and thirty-one completing the requirements for a Standard 'A' Certificate by the spring of 1984. A recent evaluation conducted by two faculty members from the College of Education, University of Saskatchewan, commissioned by the Department of Education

concluded generally, that SUNTEP was "making good progress towards achieving its objectives", (Birnie and Ryan, 1983)

The SUNTEP - Centres

The SUNTEP centres located in Regina, Saskatoon and Prince Albert serve two primary functions. The first is a delivery function, that is the offering of the required program of studies to its students. The second function is a support function, providing support services to encourage and facilitate the development of academic skills, professional growth, development of skills for decision making and to enhance the self confidence and self identity of its students. As part of the support function, students who relocate to an urban area for the first time are assisted with relocation. The philosophies adopted by SUNTEP, October 1983 with respect to these two functions are attached as item Appendix "D" and Appendix "E."

At the present, the Director of SUNTEP, under the direction of the SUNTEP Management Committee is responsible for putting into action the goals, objectives and mandate of the SUNTEP program. Each centre is staffed with four and one half members at present, a coordinator, two and a half faculty and a clerk stenographer. The students selected into the program must meet the entrance requirements as set out by the universities, additional criteria is the responsibility of Gabriel Dumont Institute, subject to approval by the Management Committee (SUNTEP Contract).

Centres in Saskatoon and Regina opened in September, 1980 and a third centre opened in Prince Albert in September, 1981. The Saskatoon SUNTEP centre is situated on campus in McLean Hall at the University of Saskatchewan; SUNTEP Regina is situated on Broadway Avenue East in Regina and shares space with Gabriel Dumont Institute. SUNTEP Prince Albert is situated near the

downtown area in Prince Albert. Initial intakes of students in each of the three centres was limited to fifteen students. Subsequent yearly intakes were also limited. The combined total of students in each centre was not to exceed 30 in the second year, 45 in the third year and 60 in its fourth year. The combined total is not to exceed 180 (SUNTEP Contract).

Birnie and Ryan (1983) in their evaluation of SUNTEP found each centre had evolved a unique response to a set of social, personal and geographic conditions, "...physically the three centres differ considerably," they wrote. (p. 106) The facilities in Prince Albert are described as pleasant, bright, airy rooms, adequate in lounge and social area and well designed faculty offices close to a downtown location. The Regina centre which has changed location since the evaluation, occupies the lower level of an old school which houses Gabriel Dumont Institute. The space is adequate, containing two classrooms, a student lounge and a crafts room. The Saskatoon centre's accommodation in McLean Hall at the University of Saskatchewan is inadequate. This centre has one classroom, a crowded resource centre and a lounge area that is congested at most times. Birnie and Ryan (1983), described SUNTEP Saskatoon as the most congested, especially with respect to the social facilities.

Birnie and Ryan (1983) concluded that the location of the centres is a significant factor in contributing to atmosphere. The following observations were made. The Regina centre, because it was situated, and still is, in the same building as Gabriel Dumont Institute, was perceived as part of a larger whole. In Saskatoon the centre is physically on campus, therefore students from this centre did not seem to be afraid of being part of the university. Students in this centre participated in campus activities, although not at a high level. The Prince Albert centre is near neither of the universities.

Here students appeared apprehensive about attending university and depended most on the centre for support and affirmation.

An additional observation made by the researcher was a tendency of students to view their centre in isolation of the others. This was especially true for students in the Regina centre. This may stem from the fact that SUNTEP operates from two different universities and the fact that the student bodies of each centre, for the most part, have no formal contact with one another.

Centres, as part of their support function, operate resource centres which contain materials to assist in the development of the specialization for which they are being trained for. Birnie and Ryan (1983) found Prince Albert experienced the most problems in accessing information, because unlike Saskatoon and Regina, they did not have access to library facilities sufficient to meet their needs. There was a danger, according to the evaluators, that SUNTEP Prince Albert students would miss out on the acquisition of such skills as library research and data bank accessing.

On visitation to the centres, a healthy interaction is evident between staff and students. The type of support, staff and centres provide depends to a large extent on environmental conditions and the degree to which individual staff have managed to translate the basic aims of the support function into concrete practice.

Evaluators, Birnie and Ryan (1983) found that Prince Albert SUNTEP offered the closest and warmest support. The students here they wrote, drew "...heavily on the program for personal, social, academic and dare we say it, spiritual support" (p. 109). At this centre there was an intense and deliberate response to perceived needs of students by the faculty.

Saskatoon SUNTEP afforded the students the "...best opportunity to

integrate into life of the university" (p. 112). Comments by students often dealt with interaction between students and the general university population. Concern was expressed about the public perception of being in a "special" program. Students here seemed to want to lose their identity.

Regina SUNTEP's atmosphere is described by Birnie and Ryan (1983) as "the changed process" (p. 115). The whole ambiance of the Regina centre is one of feeling that change in the condition of the Metis and Non-Status Indian people is possible and that SUNTEP has a role to play. Factors seen as contributing to this included the program's physical closeness to the Association of Metis and Non-Status Indians and Dumont Institute's activities. Another factor identified was the "...dynamic leadership of the erstwhile coordinator of that centre" (p. 116). Amongst this group was felt a great determination that "...they should succeed and should be a credit to their people" (p. 116). An additional factor may also have been the presence of a Native faculty member. In interviews, the students from the Regina centre had fond recollections of her classes in Cross Cultural Education.

SUNTEP Staff

All staff presently employed in the SUNTEP program (except one) are trained teachers. (ten with B. Ed. degrees as minimum qualifications, one with a Standard 'A' Certificate and classroom experience ranging from one to nineteen years). The staff are philosophically committed and thereby motivated to work long hours and to experiment with new ideas. Although the work is often demanding and emotionally draining, there is a personal sense of accomplishment and development. The duties of staff include teaching, counselling, academic and personal tutoring, supervision of extended field supervision, some administration and/or "other" duties which

may include resource room management.

Birnie and Ryan (1983) in their evaluation of SUNTEP observed that the staff's initial and major role of counselling had changed emphasis to a teaching role. The discussion which followed in their report expressed concern that few staff members had the teaching experience, a pedagogical training or educational background normally found in instruction of the university classes they were teaching and therefore recommended professional development which would work towards meeting the standards and norms set for university personnel.

SUNTEP Students

The students in the SUNTEP program identify either as Non-Status Indians or Metis. Metis students make up 85% of the student population with the remainder being Non-Status Indians. SUNTEP students come from all areas of the province, northern, rural and urban. Only a small handful are new to the urban communities.

The educational backgrounds of students identified in Birnie and Ryan's study (1983) were as follows: sixty-three with a grade twelve, twenty with Grade Equivalency Diplomas, seventeen with a grade eleven, twelve with a grade ten and five who had not reached a grade ten.

The experiences they bring are varied. Some have been hairdressers, labourers, oil riggers, teacher assistants, army officers, but most have been unemployed and they understand what "getting by" means.

Statistics highlighted in Birnie and Ryan's study (1983) were:

- (1) a female to male ratio of 4:1;
- (2) average median age of 25.5;

- (3) 86 Metis to 15 Non-Status Indians;
- (4) 26 who spoke a language other than English. The majority of these were Cree speakers with a few French or Dene speakers.

Perhaps the following excerpt from Birnie and Ryan's Evaluation Report (1983) best exemplifies the student body.

The SUNTEP students are a diverse group. Like students everywhere, they come to SUNTEP with differing backgrounds, differing life experiences, differing expectations and differing abilities. And yet they are different from students in the regular program, too. (p. 80)

Design for the Study

Information required as part of the study was both historical and developmental. Data were collected through the use of primary sources including contractual agreements, correspondence regarding development of the program, minutes of the Dumont Management Board, minutes of the SUNTEP Management Committee, minutes of Program Heads' meetings, minutes of SUNTEP Coordinators' meetings and minutes of special meetings which made specific reference to the subject of the study. A chronological reference of these items is given as Appendix "F."

These were then analyzed on the basis of the historical and developmental information they provided with respect to the training components, which are a focus of this study.

The next step involved approaching those who were responsible for the delivery of or had a hand in shaping the compulsory areas of Native Studies and Cross Cultural Studies. Information was gathered on overall goals and aims of these programs, specific course content and the bibliographies recommended.

Based on the historical and developmental data of the primary sources and the concrete descriptive data sanctioned as part of Native Studies and Cross Cultural Studies, guided questionnaires were developed for interviews with students who had completed the specialized requirements, the faculty or staff of SUNTEP and the university faculty and sessional staff who had taught the compulsory subjects of Native Studies and Cross Cultural Studies.

The questions asked were primarily concerned with objectives of the four areas which make up SUNTEP's specialization, the content and/or process involved as part of the course and the strengths and weaknesses perceived by SUNTEP faculty and students of these particular areas under study. The majority of these sessions were recorded.

University faculty and sessionals who had taught the Native Studies or Cross Cultural Education requirements were also approached to describe the courses they had taught as well as share their experience and the responses students had demonstrated in these two areas.

Due to the familiarity of the researcher to staff and students in SUNTEP and the position currently held by the researcher, assistants were made use of to conduct the interviews with staff and students. The individuals were chosen on the following criteria: they were of Metis ancestry, they were individuals that students and staff would not be intimidated by, they could be trusted and they had experience and skill in conducting interviews. All the interviews conducted by the interviewers were recorded with the exception of one. The difficulty was a mechanical one. Interviews with university faculty and sessionals were conducted by the researcher. These interviews were not recorded. Instead notes were made during and after the interviews.

The subjects involved twenty-two students out of a possible twenty-five, ten SUNTEP staff out of a possible twelve, four Native Studies faculty out of a possible seven and four Cross Cultural Studies faculty out of a possible six. Some of the possible participants identified had left the province, while a few could not be reached. On the whole, the response of participants approached for this study was positive. Only one individual expressed reluctance to participate.

The interview statements were analyzed on the basis of the information they provided with respect to objectives, content and/or process of the areas under study, perceived strengths and weaknesses, and professional and personal gains by students as a result of receiving the training components under study.

Additional data was gathered by participation and involvement in continuing discussions of these areas with SUNTEP staff and students, Dumont staff and university officials involved with SUNTEP.

All of these procedures and activities culminated in the description of the data as presented in chapter IV.

Summary

The Saskatchewan Urban Native Teacher Education offered through Gabriel Dumont Institute of Native Studies and Applied Research is managed by a committee which has wide representation of individuals from the Metis and Non-Status Indian community, the universities, the Saskatchewan Teachers' Federation, the Saskatchewan School Trustees' Association, the Department of Education and the Executive Director of the Gabriel Dumont Institute. This committee has overall responsibility for personnel, financial and program management.

SUNTEP's program design and principles are reflective of the unique group served by this program. In response to the growing Native student population in urban centres throughout Saskatchewan, students in the SUNTEP program are expected to acquire certain knowledge and skills.

The program operates from three centres. Within the framework of common philosophies, staff at the SUNTEP centres deliver the required program as well as provide a support function to its students.

Students in the three centres represent two distinct groups of Native people in Canada, the Metis and Non-Status Indians. On the whole, they are a diverse group, differing in experiences and academic background.

Chapter IV

PRESENTATION OF THE DATA

This case study examines specific training components designed especially for the Saskatchewan Urban Native Teacher Education Program. The components include Native Studies, Cross Cultural Education, a language emphasis requirement and an extended field experience requirement.

Data presented in this chapter, pertains to a particular aspect of SUNTEP at a particular phase of development in the program. The study is presented in three parts. The first part contains a self introduction of the author. Since the author was involved as participant, it was felt necessary to disclose certain frames of reference to the readers such as, the researcher - subject relationship and the initial frame of mind of the researcher on the topic (Bogdan, 1975). The second part provides historical and developmental information on the components. This involves planning and decision making activities which shaped the particular components. The third part examines how the developmental activities and ideas have been translated by those who deliver the program, those who teach the required courses and those who actually receive the training. The second and third part highlight themes, patterns and contradictions found in the process of this study.

A Profile of the Researcher

You might say my own educational experience is statistically rare. This is not to say that my experience is unique, rather my own counterparts, those like myself who have survived and "succeeded" in the schooling process would say it was typical.

I am of Indian ancestry, Metis for those who want to be specific. I am a Cree speaker and hopefully a fluent one in English, the language I have had to use to communicate my ideas and understandings. I was born in the northern community of Ile a la Crosse where I was raised by my grandparents. Like so many, I left home at the early age of thirteen to attend high school in a southern urban community. Upon completion of my grade twelve, I continued in the schooling process by attending the University of Saskatchewan where I completed a Bachelor of Education degree. I then returned north to teach, but soon found myself back in an urban centre teaching and then on to my current employment with the Gabriel Dumont Institute of Native Studies and Applied Research.

The events which I've highlighted, of course, did not occur as smoothly as I have presented them here. The changes for me were often tumultuous and stressful, but always if patience persisted, growth producing.

I began my work as teacher, like any other teacher, concerned that my students liked me, they enjoyed learning as much as I did and that my peers accepted me. Soon after, without choosing to become involved in the debate of issues concerning education and Native people, I found myself engaged in the debate. Fresh from teacher training and lacking in experience, I became involved in the debate of many of the issues concerning education and Native people.

Looking back now, I recall various stages in my development. I expect this to continue with learning and refinement of my own skills. In my initial involvement, I spoke out frankly about the injustices I saw and understood no other group would tolerate. I offered information, strategies and experiences which I assumed would be useful towards making Native students' schooling experience meaningful and which would also assist in

breaking down the barriers which existed between Native and Non-Native students. The reaction I received, I was not prepared for. Often my voice met faces and ears which were resisting, dumbfounded, curious and/or somewhat interested.

These reactions were difficult to accept and hard to understand, because naively I viewed colleagues, other teachers like myself to be equally concerned about what was happening to a segment of the student population, in the same way I was. Obviously, the seriousness of the situation was not equally perceived.

At this point my interest dwindled. Equally, I felt the need to withdraw - to reflect on these events and my work. I was gravely concerned about the unintended messages people received, the type of responses I received, and at times the lack of response. I needed to reassess this interaction. Equally alarming to me were the messages I received from some members of the Native community. Many felt their child was "better off, getting along and being like everyone else." In discussions concerning language, many felt "Cree was of little use to their child." Why did they respond as they did? This was a contradiction to the work of many people, including my efforts. Perhaps I was wrong, we were wrong. Schools and school boards in their efforts to address concerns expressed began packaging "culture" in its lowest denominator of teepees and bannock. Such a response created great anxiety about the direction and implied direction it might mean for the education of Native children and Non-Native children. Most disturbing, I found my role as teacher and that of being a Native person incompatible and conflicting, both within my own community and the larger community.

And then, one spring I was summoned by a Native educator well respected in the educational community and viewed as an elder in the Native community.

Earlier experience taught me to acknowledge his request. Confused and feeling badly about my experience thus far, I sat awaiting a reprimand for a wrong action. Instead, what followed was an intense dialogue about my experience, people's perceptions, the use of language and the concepts so closely tied with this phenomenon and the implications such concepts had in shaping meaning. Indeed it was his curiosity about an earlier distinction I had made about Native education and education for Native people which brought us together.

I disclosed my own thoughts for the moment and my fears of rejection from the Native community, if I expressed publicly what I really thought. His response was one of encouragement and we made plans for my next visitation which was also to be our last visit. Soon after, he passed away and as his student I mourned his passing. This experience, however, renewed my interest in the field and opened my understanding of the complex dynamics involved.

Reflecting on my earlier experiences, I realize now that my own fears and my naive understanding of the world equally contributed to the anxiety and confusion I felt. I remember a lesson from my grandfather, that my worst enemy, fear, is hardest to combat.

Time, reflection and a critical assessment of these experiences, past and present developments in education for Native people has deepened my conviction, that a process of involvement by Native people, like myself, is key to all aspects which affect our lives. It is at this point of departure, that I decided to explore the area of Native teacher education.

Experientially a newcomer to teacher education, however not a newcomer to education and Native people, I want to understand critically what I am involved in. Equally, it is my deepest desire to make Native teacher

training work, in much the same way that I want all education to be responsive to the people affected.

Specialized programming in education arises out of concrete conditions and needs, these being economic, educational and spiritual. This has been the case of many programs in education affecting Native people. This is true for Native teacher education.

In the case of educational programs affecting Native people, the attendant conditions often appear not to be taken into account by either the institution offering the programs or the people affected and seldom is there a process between the two parties to work out and share their collective knowledge and understandings to this point. The results are practices which are forced and artificial and perhaps detrimental.

In the past decade, too much emphasis has been given to the peculiarities of culture, as the basic cause of alienation for Native people from existing institutions and society at large. Not enough emphasis has been given to the other forces which impact on their lives such as their historical, social, economic and political experience. All of these forces shape equally their lives.

The respective cultural experience of Native groups is not its basic limitation, indeed if kept intact and reinforced, it provides the basic foundation for learning. Here lies the basic problem for schooling; that of creating an experience which will build upon this cultural foundation while being responsive to the other forces that affect Native people's lives presently.

My exploration of Native teacher education, as with any topic that forms people's present lives is not without hesitation. It is my experience that any form of critical thought is discouraged by the architects and principle players of specialized programs such as SUNTEP. This is true for

both Native and Non-Native institutions and organizations. The tendency of both is to accept only that which reinforces its present practises.

These are the frames of reference from which I have pursued this study. Further, it serves as a basis for further development in my own understanding and learning.

History and Development of Specialized Training Requirements

The four areas which this case study was specifically interested in did not get the attention of all parties involved in SUNTEP; the universities, Gabriel Dumont Institute, the SUNTEP Management Committee, the Dumont Management Board and the SUNTEP staff. The Executive Director and the Assistant Director of the Institute, along with the Dumont Management Board members and the University of Saskatchewan had the main hand in the development of Native Studies. Developments in Cross Cultural Education and the extended field experience requirement involved mainly the SUNTEP staff and the universities. The language emphasis requirement essentially has had little development at any level. For the most part, the four components under study were developed in isolation from one another, therefore little integration of content and process occurred between courses or programs. Letter and memo writing was a common mode of interaction among groups involved in SUNTEP. In addition relationships between some groups appeared to be strained sometimes.

History and Development of Native Studies

The courses are to help learners in understanding the full impact of Native history and culture in Canadian development. This would also prepare them to assist learners to have an appreciation, respect and understanding of Native, Indian and Inuit cultures and their contributions to the development of Canada. (SUNTEP proposal p. 3)

SUNTEP's mandate from the Metis and Non-Status Indians of Saskatchewan as expressed through a resolution at the annual Dumont Institute Assembly is for all teachers to take courses in Native Studies. Native Studies is probably perceived as one of the most significant areas of training for SUNTEP students, a fact demonstrated by discussions in the primary documents. It is a discipline that embodies many expectations often contradictory to one another. The expectations vary in proportion to the groups and to the individual students involved.

When the idea of SUNTEP was finally given the "go" in April, 1980, little time was wasted in presenting to the SUNTEP Management Committee its first task, that of developing and initiating a Native Studies program which would support the SUNTEP program.

No funds were allotted to Gabriel Dumont Institute, who had initial mandate for the development of Native Studies. What followed then was a follow-up to an original request for a Native Studies program by a Metis Student Local (126) in 1977 at the University of Saskatchewan. Through funds obtained by the Association of Metis and Non-Status Indians of Saskatchewan or AMNSIS, a consultant had prepared a survey of Native Studies programs nationally. This was presented to a Native Studies ad hoc committee to study and to make recommendations.

The Native Studies program at the University of Saskatchewan did not receive approval until the summer of 1982 and departmental status was not granted until July 1, 1983. During the period of 1980 - 1982 the required Native Studies classes; 100, an introductory class on Native peoples of Canada, and 200, the history of the Metis and Non-Status Indians were given approval for an eighteen month period. This situation created tensions in the university community where concern was expressed on delivery of classes without a program. The curriculum for the classes operating within this

eighteen month period was developed by Gabriel Dumont Institute, the main contributor being Dr. Walter Currie, the then Assistant Director of the Institute. Upon approval of a Native Studies program at the University of Saskatchewan, a Director and two faculty members were hired. The task of creating a program of Native Studies then essentially became their domain.

Since its inception, Native Studies has generated varied concerns over content, approach, relationships and procedures from members in the Dumont Management Board and the Dumont Institute staff. Some concerns have appeared consistently, for example, "what would the focus of content be," "will the Metis and Non-Status community have input" and "what amount of control will the Dumont Management Board have." In February 1982, when the concerns arose again, the minutes of the Dumont Management Board show that the Dumont Board members were assured of representation, through the Executive Director and the Assistant Director of the Institute, who would be granted associate membership in the department.

Consistently as well, the university and Native Studies department have maintained their concern for academic quality and their responsibility in maintaining the quality of instruction and course content in Native Studies classes. This concern has been expressed in meetings and letters sent to the chairperson of the Dumont Management Board.

Since October 1983, the Gabriel Dumont Institute has gone through many changes in leadership and the directions in the development of this area have been tentative. However, since March 1984, a compromise seems to have been reached. A committee involving two Institute employees and one member of the Native Studies department have designed a new curriculum for Native Studies 100 with a new approach. The plans are to pilot this particular class in the winter session of 1984.

An activity initiated by acting management of the Institute and the

Dumont Board in December of 1983, was the formation of a Native Studies sub-committee within the Institute, to address the question of "What is Native Studies?" The work of this committee seems halted though for the time being.

History and Development of Cross Cultural Education Courses

"Cross Cultural Education courses... will prepare the teachers to work with children of different cultures, races and societies." (SUNTEP proposal p. 3)

The program's mandate, from the Metis and Non-Status Indians of Saskatchewan noted in chapter III, gives specific details of skills which students are expected to acquire in this area. Reference is made to specific training which will prepare Native teachers to teach from a Native perspective, to teach about traditional and modern Native culture, to be familiar with resources of their community, to gain skills to work with children in the context of the social situation of a community and to develop skills for creating teaching materials which reflect Native culture accurately.

As was the case for Native Studies, little time was given initially to developing Cross Cultural Education courses for SUNTEP. The initial intentions of the Institute were for the development of courses designed especially for SUNTEP. (SUNTEP Management Minutes, June 10, 1980) What followed in the development of this area, however, were two directions and essentially two programs.

After SUNTEP Regina's first year of operation, the Faculty of Education, University of Regina seconded a member of SUNTEP Regina to research and develop Cross Cultural courses which would support the SUNTEP program for

that centre. Why this development did not apply globally for all of SUNTEP is peculiar, given the program's initial intentions. The records show this matter did not come to the attention of the Director of SUNTEP and/or the SUNTEP Management Committee.

Cross Cultural requirements for SUNTEP Saskatoon and SUNTEP Prince Albert, whose students receive the University of Saskatchewan program fulfilled these requirements with existing classes from the Indian and Northern Education Program.

The main concerns which appeared in the minutes and correspondence, in the development of this area was the acquisition of qualified and experienced sessional instructors for these courses and the lack of integration between Native Studies classes and Cross Cultural Education course requirements.

In the spring of 1984, a proposal for Cross Cultural classes designed especially for SUNTEP was submitted to both universities. The proposal was developed based on discussions of SUNTEP staff in the past two years, student concerns and research of the field. Although the proposal requires little substantial change from existing classes at the University of Regina, a change of emphasis is being proposed. At the University of Saskatchewan a change is required in the second course offered for this requirement. Presently, work is under way to develop expanded course outlines to fulfil the Cross Cultural Education requirements. Upon completion, these will be presented to the Management Committee for their approval as required courses for SUNTEP.

History and Development of Extended Field Experience Requirement

The program will include:

Strong emphasis on field based activities during each year of the program of studies in which the Native teacher trainee will receive extensive classroom experience in schools with children of all racial backgrounds, but centering on those of high Native population. The majority of the work will be in urban centres where the program is offered, however, at least one session should be in other locations in the province (SUNTEP proposal p. 3).

The mandate from the Metis and Non-Status Indians of Saskatchewan in reference to this component requests that SUNTEP trainees do some of their practice teaching in small rural centres where there are Native students. This stipulation contradicts the emphasis given to training for urban centres.

The extended field experience program has basically developed as outlined and suggested in the SUNTEP Management Committee Minutes of June 24, 1980. The efforts in this endeavor has been cohesive among the three centres, although room has been allowed for modifications. This direction was adopted, acknowledging the different urban environments in which centres are situated. Responses from staff and students in the interviews reinforced the need for modifications. Subtle references were often made about peculiarities in their respective urban environments such as the student who commented that perhaps all of Regina might benefit from taking Native Studies and a SUNTEP staff member who commented "that racist attitudes" had to be worked with.

What the extended field experience requirement in SUNTEP seems to indicate thus far, is a need for more quality supervision. It is not enough for the supervisors just to be present, it requires a type of supervision which is personal and developmental, especially for students in the SUNTEP program. This is the belief and practise that binds SUNTEP and its faculty. This was reflected in minutes of special meetings dealing specifically with the field experience component. It is not surprising then that the greatest point of concern lay here from their perspective.

The supervision of the extended field experience in year one and year two is the responsibility of SUNTEP staff. Through a developmental process, the classes Ed Studies 100, 220 at the University of Saskatchewan and Ed Gen 116, 226 at the University of Regina, which are closely tied to these experiences eventually became taught by SUNTEP faculty primarily responsible for supervision of the particular group taking the course.

Supervision in the third year, Practicum/Internship year, is the responsibility of the universities. They have maintained this responsibility as the degree granting institutions, which must ensure quality of training for its student teachers.

The role of SUNTEP staff, then, in the third year is a supportive role to the student and university assigned supervisor. This relationship and role was established to ensure continuity in the professional and personal development of its students. Procedures have been worked out to facilitate this relationship. However, there continues to be a need for further dialogue to enhance this relationship between the University of Saskatchewan and the two SUNTEP centres tied to it.

Placement of students as outlined in the proposal are in the urban locations where centres are located. Placement in the Practicum/Internship year as a policy is open to student's choice. This may include a rural, a northern or an urban placement. This direction was taken for practical reasons in the third year of SUNTEP's operation, that of providing varied experiences to increase employability of students.

As of January 1984, one centre, Prince Albert changed internship from third to fourth year. Plans are to include an additional field segment in the third year. As of yet, the proposed change is still in a developmental stage. The rationale for this change as presented by SUNTEP staff of Prince Albert to the SUNTEP Management Committee is as follows:

1. Recommendation #2 from An Assessment of the Saskatchewan Urban Native Teacher Education Program "Then I Can Do it Too" by H. H. Birnie and A. G. Ryan "That the internship component of the SUNTEP program be rescheduled to the fourth year." (p. 102)

Their reasoning and ours as well is "... so that more of an academic background can be acquired by future SUNTEP interns before they visit the schools." (p. 102)

2. The heavy academic load of Arts and Science classes required of students in their fourth year on campus in the present program. This proposal allows for a more equitable distribution of the Arts and Sciences classes throughout the first three years of the program.
3. Limitation of the kind of education curriculum classes and therefore areas of specialization that can be offered in an off-campus setting such as the Prince Albert program. This proposal leaves students 2.5 elective education classes to be taken in their fourth year thus allowing for specializations such as Special Education, Adult Education, Physical Education, etc., which at this time are nearly impossible to attain without taking extra classes.

In addition this new program gives the students specializations in the areas of Native Studies and English.

Secondly, it must be noted that even though some students may wish or need to take classes during the Intersession and Summer Session prior to their fourth year, that a minimum number of classes will have to be taken during the Winter Session of Year IV on campus in order to meet the 1 year residency requirement of the university. A minimum of 4 half classes has been suggested. Our assumption is that the four month internship that is supervised by university staff will make the other half of the year's residency requirement.

History and Development of the Language Emphasis Requirement

The program will include a strong emphasis on language training and development:

- (a) to assist the student teacher to become an effective communicator and to overcome any personal language limitations;
- (b) to develop skills will allow the teacher to work effectively with those who have problems in second language learning and to assist all students in learning to be effective communicators. (SUNTEP proposal p. 3)

The mandate from the Metis and Non-Status Indians of Saskatchewan with respect to language is "that teachers who are to teach in the north take courses in a Native language." (Resolution, Dumont Education Conference, 1980). The language emphasis requirements appear to be the most elusive area under study. As stated earlier, there is little evidence of any discussion or development with respect to this area other than the current translation that stands.

SUNTEP Regina students fulfil this emphasis through the reading specialization which is compulsory in their program. As part of this specialization, students here take one T.E.S.L. (Teaching English as a Second Language) class.

Students in SUNTEP Saskatoon and SUNTEP Prince Albert have the following guideline to make in choosing for this elective:

1. Education 'language' elective requirement in third year at the University of Saskatchewan may include the following classes: Ed. Ind. 355.3, Ed. Ind. 365.6, Ed. Ind. 370.6, Ed. Ind. 376.3, Ed. Ind. 465.6, (please note prerequisite), methods classes in Reading (040), and English Education (070) would also fulfill this requirement. Language 'emphasis' requirement by SUNTEP - Regina students will be fulfilled with the compulsory requirement of a specialization in Reading;
2. Native 'Language' guideline
 - a) students who enroll in Cree 101.6 should not take Ed. Ind. 365 due to their overlap (and vice-versa);
 - b) Ed. Ind. 465.6 emphasis is on methodology of teaching a Native language and would require Ed. Ind. 365.6 as a prerequisite, since it studies more closely a dialect (Y) in Cree at an intermediate level;
 - c) if a student had a leaning toward the study of Anthropology, Cree 101.6, 120.6 is suggested as the route for these students.

Note: Students should be counselled in enrolling in an E.S.L. class where possible.

Based on the interview with students, this component for SUNTEP Prince

Albert and SUNTEP Saskatoon students is usually fulfilled by enrolling in a T.E.S.L. class and/or additional reading or language arts classes beyond those which are compulsory in an elementary Bachelor of Education degree program.

Outcomes of the Specialized Training Requirements

This aspect of the study was the most enlightening part of the study, although I was unable to receive the information first hand. Listening to the voices respond to the questions posed was extremely revealing and at times humorous.

About this time, a few students who had not been included in the study cornered me, wanting to know why they hadn't been asked. Without a lapse for breath, they proceeded in telling me what they really thought, whether I was prepared for it or not.

Despite debriefing sessions with interviewers, it took rounds of listening, note taking, writing and thinking before patterns and contradictions began to emerge.

Native Studies

Native Studies classes offered to SUNTEP, both in their transitional state and now as they exist within a department are clearly defined classes on paper. Judging from the detailed outlines which have been developed to give direction, one might assume similarities in students' responses. This was not the case. Perceived objectives for this area of study varied among students and university faculty, however, there was common understanding among SUNTEP staff. One similarity among everyone was to equate Native Studies as the history of Native peoples.

Perceived objectives of Native Studies 100 by students reflected no similarities. According to students, Native Studies is a study of Native culture, a focus on urban life and theories of origin, a focus on urban people, a history of "our" ancestors and a study of all areas from aboriginal rights to the royal proclamation. This in part may have been due to the different emphasis each instructor gave, the differing phases in development of students and the differing needs of students. An interesting mode of response by a large segment of students was to personalize their responses. There was common use of such pronouns as "we" and "our" in their responses.

The response of students in SUNTEP Prince Albert and SUNTEP Saskatoon to the perceived objective of the 200 class, was more common but varied in emphasis. Everyone understood it was concerned with the history of Metis people. One student, probably a Non-Status Indian, was particularly dissatisfied that the situation of Non-Status Indians was not carefully looked at. The student remarked, "Native Studies 200? I didn't like, because it was supposed to study both the Metis and Non-Status Indian, but it focused mainly on the Metis. It seemed as if they were trying to show that the Metis were more superior than the Non-Status Indian. The professor hardly talked about the role of the Indian in Native Studies. They are supposed to."

SUNTEP Regina students had no commonality of understanding about the 200 level class. Response varied to include a wide range of topics. Some of the responses included, "to provide information and facts on the history of the Metis and Non-Status Indians," "understanding of both cultures and their involvement," "research on the Red River, Saskatchewan and the buffalo hunt," "Canadian history and how Indians fit in," and "a focus on

more recent times." Instructors for SUNTEP Regina have been mainly sessional staff involving Dumont Institute staff and an Indian Federated College staff member from the University of Regina.

SUNTEP staff's common understanding of Native Studies can be summarized in the following way. Native Studies is to provide students with the opportunity to become aware of historical and contemporary events of Canada's Native people. It will assist students in the development of their analysis of current issues and it will assist them in becoming strong members of their communities and organizations.

Based on the responses heard, students enjoyed in the order presented, content of the courses, gains of positive self identify, the professors and the approaches used in the classes such as seminars, cooperative learning, discussions and debates. Comments on what students enjoyed most included: "finding out about myself and the history of Native people," "I gained a better self concept and a pride in my Native heritage," "I enjoyed the professor" and "learning together with other students."

Students enjoyed least of all, assignments. Other comments included, "focus on one particular group," "repetition," "the negative approach used by instructors" and "I didn't like the fact that the professor used only his own books for the class. (aside) For the Metis. He should have had a variety of different viewpoints." A number of Regina students were quite emphatic about their dislike for the use of guest speakers, as one student said "they were just fill ins." One student in particular went on to equate this same class as "useless."

Gains from the Native Studies classes for students were overwhelmingly personal ones.

(1) They gained an awareness of themselves and a self identity.

- (2) They gained knowledge which they could pass on, as one student later remarked, in response to the earlier interview, "I no longer have to sit there accepting stereotypes, I can engage myself in discussions and offer real facts and information. I don't have to feel so stupid."
- (3) They had learned to write essays and research papers.
- (4) They learned to become more objective. A student from Prince Albert states "I learned to be more open and not to condemn white people" and another student in Regina remarks "I realize now that Native people are not alone in their struggles and I've learned not to be judgmental."

A concern, which arose often enough to warrant attention, was a concern of how they would take the knowledge they had gained and make use of it in the classroom. This same concern was echoed by a few SUNTEP staff. The overall assessment of this particular segment, however, was extremely positive from the students' perspectives. Students used such adjectives as "interesting," "valuable," "enjoyable," "useful," "very important," "worthwhile" and one student responded by grading, "Native Studies 100, 9/10 and Native Studies 200, 7/10." The most interesting comment was from a student in Regina who remarked these classes "... should be taken by everyone in the university (pause), maybe everyone in Regina."

University faculty teaching the courses read their students' responses to these classes as being positive on the whole, although unhappiness was perceived on the historical aspects of the study. Students were described as "stimulating," "interactive" and "positive." I also sensed some defensiveness on the part of one individual. Whether this reaction stemmed from the interview or for other reasons was difficult to ascertain.

Students felt improvements could be made in sequencing the content of the courses, in better integration of courses in Native Studies and Cross

Cultural Education, and in giving more structure to the courses and by offering more classes in Native Studies. SUNTEP staff generally agreed there was too much emphasis on history and "little tie-in to the students' experiences who themselves are Native." To this end, it was generally felt by this group that the objectives of Native Studies had not been accomplished. One staff member felt otherwise, because of the positive response she had observed by students to the class. Staff at one centre felt a need for major changes and questioned the compulsory nature of these classes, feeling other classes were more suited to the aims and objectives of this component.

Cross Cultural Education

This area of study which has had two programs operating until recent changes were recommended is also clearly defined. In the past the emphasis in the required classes for SUNTEP Prince Albert and SUNTEP Saskatoon to which this study applies has been as follows:

- (1) Ed Ind 250, an introductory class to Cross Cultural Education with particular reference to Canadian Indian/Inuit/Metis and the Euro-Canadian situation.
 - (2) Ed Ind 360, education for students of Indian ancestry in urban society.
- The required classes for SUNTEP Regina are:
- (1) Ed Ccu 228, an introductory class to Cross Cultural Education examining cross cultural interaction, cultural and economic factors affecting learning, stereotyping in classroom materials and basic instructional procedures for cross cultural settings.
 - (2) Ed Ccu 326, a class which examines teaching strategies, methodologies and planning procedures which will facilitate learning and recognize

cultural diversity in cross cultural settings.

The new classes proposed are a combination of these four classes and further needs which have been identified by various processes. The goal is to make this component of training more experiential. The first class will stress awareness and the skill of observation is to be emphasized. The second class emphasizes practice and the development of skills for teaching in a culturally and socially diverse classroom and school.

The perceived objectives of this compulsory area varied among university faculty and sessionals teaching the courses. The same was true for students who took these courses. Once more, there was some general agreement among SUNTEP staff about the objectives of this training component.

A few students in Prince Albert and Saskatoon felt the classes they had taken were not cross cultural classes. A student suggested these classes were, "more suited to students who were not as informed about Native people." The common agreement of Regina students was that the second class involved materials development. Some students in Regina had also taken a third class (490) which they seem to have really enjoyed. This class, however, is no longer offered as part of the cross cultural studies requirement.

The general feeling of SUNTEP staff was that these classes were, "to prepare student teachers for diverse classrooms." They believed it was intended to make students sensitive of the cultural implications in teaching and student interaction. Since there are differing ways of perceiving, to understand others, students had to understand themselves first.

The most frequent response of what students enjoyed most made reference to the approaches used, next was the content of courses, the group interaction and the instructors. One student could not recall anything she enjoyed. The following comments were offered, "the seminars were interesting,"

"I enjoyed the instructor using her own experience," "meeting cultural groups," "the interesting information," "studying with the same people for three years" and "the professor had a lot of enthusiasm."

Regina students expressed strong feelings of admiration for their instructor. "The instructor made a big difference," "I enjoyed the dynamic professor" and "the instructor did a very good job" were some of the ways they expressed their sentiments. These students also felt Cross Cultural Education had enhanced their self identity. "I feel good about myself and my culture" is a statement which captures this gain.

Least enjoyed, especially by students in Prince Albert and Saskatoon was repetition of topics and the emphasis on Indian people. "I didn't like the emphasis on Indian People. "It should have been on all different cultures," one remarked. "I'd give it a zero in my books. There seemed to be a lot of overlapping. They should get together and review what they are teaching and make all the classes go in a smooth line," expresses most strongly the repetition in the cross cultural classes. Regina students disliked the workload most. There was unanimity in their responses that the workload was too heavy. Their responses were often curt; "The papers." "The workload." "Exams." "Writing papers." "The workload was very intense." "Difficulty in understanding the readings."

The gains in this area were not as personalized as those in Native Studies. More attention was given to the awareness, knowledge and skills gained. The comments on skills were made mainly by students in Regina. Those which they listed included curriculum adaptation, research skills, counselling skills and diagnostic skills. Awareness and knowledge were gained in such things as the importance of classroom environment, awareness of learning and teaching styles, awareness of different cultures, a better

understanding of the concept of "culture," a respect for other minorities and the acceptance of differing viewpoints. As individuals, it gave them a different perspective, a positive attitude and better self esteem. "I have grown as a whole person," was one student's comment. It captures the common feeling among students. As student teachers, students felt prepared for understanding the children they would be assisting in learning, however, some expressed hesitancy in knowing how they might go about this. Their hesitancy may be due in part to a lack of emphasis given to the development of concrete skills and strategies.

University faculty and sessionals teaching these courses generally felt students enjoyed these courses. Their concerns were often directed to themselves. Some felt they may have left important things out, while others expressed difficulty in meeting the varying needs of students within groups. Factors included time, wide range in skills and experiences and a wide range in the level of understanding of the concepts introduced. Three responses included "a poor attitude," "a chip on their shoulder," and "a negative attitude," as observations on the part of individual students.

The overall assessment of this component by students in Saskatoon and Prince Albert varied from "zero" to "the most enjoyable." Regina students were extremely positive, they described cross cultural classes as "fun," "informative," "enjoyable," "essential to SUNTEP" and "classes everyone in the teaching profession should take." A critical factor implied in the success of these courses, was the instructor. Making these classes a mandatory requirement for all teachers was a frequent recommendation by students in all three centres.

Staff generally felt this component was excellent because the feedback was often very positive from the students. At the same time some felt it

was too narrowly focused on Indian people. The same concern was expressed by students. Improvement was needed in coordination and consistency of content in the classes. Gaps also needed to be filled, such as the development of teaching approaches for a cross cultural context, students need to examine their own biases, students need to examine their own experiences and the students need to be more sensitized to other SUNTEP students.

Language Emphasis Requirement

Judging by the amount of preparation and discussion in this area, the lack of clarity with respect to the direction of this component seems understandable. When students were asked what classes they had taken toward this requirement, they were often stumped, however a common response was "Teaching English as a Second Language." Other classes included in this category were language arts classes, most of which were compulsory requirements in the teaching training programs at both universities. A few students included English 110 as a class which they thought may have fulfilled this requirement. Other comments included "Art," "Early Childhood Education" and "It (Language Emphasis Requirement) doesn't exist."

Students when asked why they had chosen these classes, assuming they understood this requirement was an elective, responded in different ways. Those students emphasizing "English as a Second Language" felt they wanted to prepare themselves "because I know that I'll be teaching children to whom English will be a second language" or simply "it was required" and "I didn't have a choice."

Those students who responded by emphasizing reading stated "reading was their major," "it's a specialization area" or "it was mandatory." Most of these students were Regina students.

Responses to further questions regarding this emphasis on language varied depending on their earlier perception of this emphasis. One student in Saskatoon pointed out, "SUNTEP does not really have this emphasis because your first major has to be Native Studies. That is not to say that you'd better get those languages classes in there...."

Given a last opportunity to discuss this particular emphasis on language, SUNTEP students and staff had much to contribute. Essentially the responses can be categorized into two distinct camps. One believed a language emphasis was necessary because of the difficulties encountered by Native children with the English language and therefore a necessity for teachers to develop skills and knowledge in this area. Classes in Reading and T.E.S.L. were seen as vital. The second camp felt, yes, it was necessary, but "it sure isn't happening." Acquisition and knowledge of a Native language, often making particular reference to Cree, was seen as important. The reactions ranged from the extreme need to require all students to learn and speak Cree to the need to require "a" Native language. Only about 25% of the student population is fluent in Cree. It was felt a Native language would assist students in developing an appreciation of acquiring a second language as well as give students a better understanding of the difficulties associated with acquisition of a second language. Most of the staff and the students interviewed expressed disappointment that a Native language was not taught.

Extended Field Experience Requirement

Most students have completed this requirement in an urban location. Only one student interviewed had completed a segment in a rural community.

This segment of professional training for SUNTEP was by far the most

organized and coordinated of all. The practices and emphasis in each centre were most similar. This was verified by common understanding of what this component entailed. This is not to say that there was no further need perceived for development within this component. Year one is viewed as "an introduction to schools and the classroom." The emphasis is on observation and some practice in teaching through micro-teaching labs. Year two was labelled, "a year for practice, practice in teaching lessons (sometimes units) and in handling a classroom." Year three is seen as "taking over or taking charge." In this year, a student summarizes, "you are treated as if you are already a teacher, an all year-round teacher," or better still, "Everything! You had to work your buns off."

There was an air of accomplishment, as students responded to questions regarding this component. This component prepared them in the basics of teaching, in organization, both long and short term, in classroom management and in learning to get along with peers. It had given students an appreciation for teaching and confidence in working with a group of children, whom they often identified as diverse. Personally, this experience helped students to grow as persons and professionals. It reinforced their choice in the profession of teaching and it gave them a personal sense of accomplishment. As one student stated "it feels good to know I'm needed and I can serve as a role model." Other reactions were, "all I can say is thank goodness for the Practicum. I thought I grew as a person, became a little more professional. You learned how to deal with kids. I have three of my own, but that's a far cry different than how you deal with other kids. This (experience) helped my classroom management," and "it was valuable, no quicker way of learning, how to get along with colleagues and how to develop my own teaching style." Overall, student teachers enjoyed

the children most and then the teachers they came into contact with. Next in emphasis was the love of teaching itself. One student enjoyed being "... in control," making decisions and setting her own goals.

Not surprising, lesson plans and the unit plans were the least enjoyed by students. While most students expressed that they had enjoyed the teachers they came into contact with, a large group also expressed that some individual teachers on staff were not accepting of them in their role as teachers or the SUNTEP program. Students did not provide explanations on why they felt as they did. The variables are complex in a cross cultural interaction such as this one. Further compounding to this interaction is the history of the relationship between Native and Non-Native people in this country and therefore the author is not certain that students would be in a position to explain their perception adequately at this point.

Staff and students also expressed a concern over what may be called an unreal expectation of Native students. Often Native teachers in training were given tasks that required expertise in Native Studies and thorough knowledge of Native people. One student responding to this expectation, stated in an exasperated voice, "we are not resident authorities." It is the author's experience that such an expectation both within the Native and Non-Native community will exist for Native teachers for some time. High expectations is a common experience for many Native professionals whether they are teachers, lawyers or nurses. Additional concerns of SUNTEP staff dealt with preparedness of students and a concern about the perceived norm for assessment of students in this segment. It was felt that too much emphasis was placed on how well students conformed and not enough acknowledgment given to innovation and the ability to adapt and be creative.

Overall this segment received many accolades from students. They described it as "worthwhile," "excellent," "a good experience," "an excellent program," and "an experience I'll never forget." Staff equally observed this area as the strongest point in SUNTEP. A few students felt more time could be spent in the field and an opposite handful felt more time could be given in preparation.

Summary

Up to this point, there has been little integration in the development of the components. Development to a large extent has been isolated, involving a different group with "particular" interest in a particular component. In one component, development has been non-existent.

The outcome is a lack of common understanding of what the components have been designed for among the groups involved in this study. The SUNTEP staff generally have a common understanding of the objectives and mandate from the Metis and Non-Status Indians. Their understanding is often a synthesis of the objectives as stated in SUNTEP's original proposal and expressed mandate of the community served by the SUNTEP program. This opportunity is provided through their relationship with Gabriel Dumont Institute. University faculty and sessional instructors teaching the courses have given varied emphasis. Common direction is lacking and often does not reflect an understanding of the program's stated objectives and/or expressed mandate of the people served by the program. This in part may be due to present structures or practises that does not allow for information to be exchanged. The outcomes of these components as reflected by students' responses is varied. This should not be surprising, given the isolated development of components, the lack of development in one component and the

lack of common understanding among the people involved.

The extended field experience requirement in SUNTEP is, by far, the most developed and integrated. The results of this component as reflected by students' responses are positive. Students have gained not only an appreciation for their role but have gained confidence in their assumed profession.

Native Studies, politically volatile by nature in its history and development, has given students a body of knowledge concerning Native people in Canada. In spite of the issues, lack of coordination in development or delivery of courses, the students have made personal gains which they feel have made them better persons. There is an air of confidence that they as teachers can now reflect more accurately their history and their people.

Cross Cultural Education has a similar developmental history to Native Studies. It lacks coordination and common understanding among teaching staff about what is to be accomplished. Despite these incongruencies, students have gained awareness of the forces and subtleties within a cross cultural context. Some students have also gained skills in curriculum adaptation, counselling and teaching approaches. Last, students have gained sensitivity for differences. It has given many a new perspective of themselves, a positive attitude and better self esteem.

The language emphasis requirement in SUNTEP lacks definition and direction. There is confusion as to what it entails or means. Basically two needs are perceived; a need for student teachers to acquire skills and knowledge which will assist their learners in acquiring a second language and a need to acquire knowledge and/or fluency of a Native language. Overwhelmingly, staff and students have expressed disappointment about the fact that a Native language is not taught.

For the most part students have expressed they are prepared professionally for their role as teachers. They have gained unique knowledge and skills through Native Studies and Cross Cultural Education. Their personal gains have been immeasurable, considering the hurdles they have had to overcome in their personal lives and more recently in their professional training. In some ways one might say, what SUNTEP students have accomplished is a celebration of the human spirit. Despite the incongruencies in the developmental aspect of the specialized training components, SUNTEP students have managed to take from this part of their training what they needed to grow as individuals and future teachers.

Chapter V

IN RETROSPECT

Native teacher education like other recent developments in education for Native people in the past two decades is riddled with contradictions, nuances, basic assumptions and hypotheses which often remain untested and unexamined. Hence, the Saskatchewan Urban Native Teacher Education Program with all its inclusive elements and implications is no exception.

Native teacher education is a response to a specific condition and need. The educational system as it exists does not serve the Native population well nor does that population have fully operative systems to build on, as it once did before Britain and France began their colonization schemes and policy of colonialism in this country. The result of these conditions is a tragedy. There is massive unemployment, physical and mental health conditions that are deplorable, social conditions that destroy self worth among the Native populations and to make matters worse there is little education to address their needs and aspirations.

The worst tragedy for the present generation of Native people is group and personal alienation. The larger cultural group to which they identify does not fully accept them. Their own people are struggling to define systems which work for them, but as a result of their past assimilative experience and the position that Native people currently hold socially, economically and politically, their direction and practises are often contradictory. In turn these contradictions are often alienating to its members and to one another. Worst of all, these feelings of group and personal alienation are maintained by the lack of serious efforts to create common respect and understanding between Native and Non-Native people.

Native teacher education then serves the following need; that of preparing Native people as teachers in the hope that they will respond better to the learning needs of Native children and by their presence as teachers provide a model with which Native students can identify and thus motivate them to achieve greater educational success. Native teachers then are a way to create change within the educational system so that learning is meaningful and relevant to the Native children and therefore their communities. Since this endeavor of training Native teachers is relatively recent, the impact they will have on education and Native children is still unknown.

Presently the training programs which Native teachers receive are often similar to the training prescribed by the university the respective programs are aligned with, with the exception of additional classes which may include Native Studies, Cross Cultural Education, English as a Second Language and Curriculum Adaptation. Sometimes the medium of instruction is in a Native language. The reports of these Native teacher education programs are extremely positive. The programs with their varying delivery structures have been successful in graduating Native teachers in large numbers, however, little is known about the quality of the specialized training they are receiving.

The literature, however tentative, clearly suggests a new phase must begin in Native teacher education. It is not enough to rely solely on the assumption that because they are Native persons they will be effective teachers for Native learners. What is implied for Native teacher training is a better examination of the needs of Native student teachers, a better understanding of Native peoples' experience and a better understanding of the aspirations of the communities served by these programs. The next step required for educators involved in Native teacher education is to use these

observations to construct and recreate academic and professional experiences which will fulfil Native students' needs and to provide initial learning experiences which will prepare Native teachers with the knowledge and skills to address the real needs of the communities they will be serving in their role as teachers. Last, what remains intact of their cultural experience as Native people must be reinforced, such as their communication and interaction styles, in which are inherent beliefs, values and practises that reflect the identity of Native people.

The Saskatchewan Urban Native Teacher Training Program or SUNTEP, which is the larger whole of this study, as it presents itself and is incorporated into the minds of the different groups involved, including SUNTEP students, is for the most part multi-faceted. In some frames of reference, SUNTEP is a teacher training program much like that offered to other students with a few additional components added on. In other frames of reference, SUNTEP is the beginning of an infra-structure for the Metis and Non-Metis Indians of Saskatchewan. In other casts of mind, SUNTEP is a program for personal and professional development. Still further, to some states of mind, SUNTEP is a "Native" teacher training program and it implies all that this image might possibly be made to caution. SUNTEP is all of these things, although, usually perceived as one segment by a particular group. It is this complex whole which creates the stresses between groups involved and the individuals within it.

From its initial establishment and through its continual development, SUNTEP, as with other such programs, was born out of short term and/or long term political aims, goals and objectives of all relevant parties involved. As such, the program reflects the tensions of all parties which establish, form and direct it. Hence, such a fact as that of political expediency, the

delicate balance of power among all the groups involved and the problems arising from an unequal distribution of power are major dilemmas each group involved in such an undertaking such as SUNTEP must acknowledge. Such limits or political realities govern the universities as well as the Native community involved.

The explicit and implicit results stemming from such circumstances are therefore complex. Such questions as those of planning and development must be scrutinized within the actual limits and power relations by which they are created and sustained. Otherwise, such possible outcomes as forced, artificial development become a reality and profound isolation occurs between SUNTEP and the people it is designed to serve, between SUNTEP and the mainstream educational system and one terrible possible consequence may be even a deeper alienation between the larger cultural context (Saskatchewan) and the people whose futures are often seen as tied to SUNTEP, the Metis and Non-Status Indians of Saskatchewan.

The responsibility for a course, which sidesteps and avoids these all too looming problems resides in the good will and serious efforts of all the various groups involved, hence, every individual involved for the continued well being of such a program as SUNTEP. Nor, can it be ignored that tremendous pressure and stress are experienced by each individual of each group involved in such an undertaking. More to the point is the reality that each group and the individuals involved in it are deeply affected, each in their own way. For an individual group enters this process with its own set of priorities, philosophy and goals, therefore, it must be acknowledged that the tensions each group experiences is unique to its own position within this multi-represented body which makes up SUNTEP. So, the university representatives would be subject to pressures different in both nature and intensity from the Native representatives involved and vice versa.

Having outlined the larger whole of SUNTEP and the conditions under which it came into existence and continues to operate, the outcomes in the history and development of the specialized training components in SUNTEP, which are a focus of this study are clear. The intended outcomes of Native Studies and Cross Cultural Education requirements are not commonly understood, nor are there structures or practises which would facilitate a common thrust. The efforts of SUNTEP staff who are responsible for the delivery of the program are often isolated from those who are required to teach or oversee these components. All of this has been complicated by the politics surrounding the development of a Native Studies program which was developed initially to support the SUNTEP program at the University of Saskatchewan. All centres including the Regina centre which is aligned with the University of Regina offer the University of Saskatchewan program. Similarly, the endeavors to create a Cross Cultural Education program for SUNTEP was never realized until recently. Essentially two different programs have been operating. The Regina centre students have been receiving a University of Regina program which was developed by a seconded SUNTEP faculty member in the first year of operation. The Saskatoon centre and Prince Albert centre students have been receiving existing classes from the Indian and Northern Education Program at the University of Saskatchewan. Despite this history in the development of Native Studies and Cross Cultural Education, SUNTEP students feel they have gained unique knowledge and skills. One might think this training would be even better if the efforts of everyone involved were more common and the programs more closely monitored to ensure that the needs of its students were addressed. Gains which students often addressed while discussing Native Studies and Cross Cultural Education were a positive self identity, enhanced self confidence, a new perspective and a

positive attitude. It is difficult to ascertain from the discussion if, in fact, these components were solely responsible for these gains. Another function of the SUNTEP centres aside from the delivery of a training program is the provision of a support system to enhance Native students' success. It may be safe to conclude perhaps that one without the other would not have created the outcomes as presented by this study.

The extended field experience component for SUNTEP appears to have had much discussion and the outcome has been a coordinated and common thrust although offered through two universities. However, there is room for improvement, one in better preparation of its students and another in better communication of expectations for its students. Through this process, SUNTEP students have gained experience, confidence and a better appreciation of their role as teacher. In fact, without the extended practise and experience in the field many students feel they would not have "made it."

The emphasis on language development has had little discussion to this point and therefore little development. There is a lot of misunderstanding about what it entails or if, in fact, such an emphasis exists. There are clearly two distinct needs perceived for an emphasis on language development in SUNTEP. The first requires preparation to assist learners for whom English is a second language. The second requires introduction to a Native language for all Native teachers so they can develop an appreciation for the acquisition of a second language. It was felt by the majority of SUNTEP staff and students that a Native language should be made compulsory in the program.

What then, is required to continue to improve the conditions under which SUNTEP operates and more specifically the training components designed especially for SUNTEP, keeping in mind the fragile balance such a model of segregation and integration at one and the same time implies and that given

such a fragile balance profoundly affects the immediate and long term lives of everyone involved in SUNTEP?

First is the need for a SUNTEP Management Committee which has the widest representation from the many groups and parties involved to assume a mutual responsibility for making SUNTEP known and to assume that SUNTEP works. The role assumed by individual members who represent large provincial bodies within the educational community and the Native community is an important point for discussion and development.

Structure also needs to be examined to ensure they facilitate a common understanding of the goals by everyone involved in the program. Presently a wide gap exists between the university faculty teaching the courses and the program, in the understanding of common goals and purposes of the components under study. Other matters which need attention are informational linkages to the educational system the SUNTEP program is designed for and the public at large.

A third recommendation is that goals be continually and systematically re-examined so they truly reflect the aspirations of everyone involved. Aspirations of the Metis and Non-Status Indian community must be reflected in the goal statements and not separate from them as presently appears to be the case. Closer examination of the goals in SUNTEP and the expressed mandate of the Metis and Non-Status Indians, especially with respect to the components designed especially for SUNTEP are often contradictory or unacknowledged.

Development of the program and more specifically the components which are designed especially for SUNTEP need to embody the experiences of the group. Knowledge, skill and attitudes fostered must speak to both students' needs and the broader communities' needs. For example, more attention needs

to be given to the underlying stresses created as a result of SUNTEP and the changes such a program implies for schools and schooling. Some of the stresses include the expectations born out of SUNTEP and more specifically their specialized training and the burden shouldered by Native professionals as a result and the lack of adequate support systems to make real their contributions towards improving the quality of education for students and more specifically Native students. This includes the lack of materials and the lack of a support group which will continue to reinforce the hope they symbolize for improving schooling for Native children and which in time would serve to meet their changing professional needs. These require political action and support of everyone involved in SUNTEP. If they should fail, we have failed them collectively.

Stresses of a different nature, which are an outcome of the experiences and conditions from which the Metis and Non-Status Indian students come from in SUNTEP, need to be acknowledged and discussed. It is not uncommon for individuals within the group to hold distortions of themselves as Native people, thereby causing confusion and sometimes divisions within the group. In part, this may be reinforced by practises which treat Native students' experiences as similar, when in fact, their historical and social experience is different enough to warrant attention. For example the experience of a newly urbanized Native teacher in training is not the same as that of a Native teacher whose life experience is totally urban. Often each does not understand the different forces which have shaped their lives presently. In many ways the interaction of SUNTEP students in the SUNTEP program is a cross cultural one. If they are to be prepared to assist their future learners towards a renewing and productive personality (Collier, 1974), they must be assisted to work out the cultural ambivalences in themselves and the

group (Tamas, 1982).

Aside from the fact that SUNTEP students have gained unique knowledge and skills through Native Studies and Cross Cultural Education training and the fact that their extended field experience has prepared them professionally for their role as teachers, the study demonstrates that this opportunity in SUNTEP has given SUNTEP students a strong sense of self, it has raised their level of confidence and most importantly it has given them a sense of self worth and purpose. Therefore, SUNTEP does not only deserve to exist and function, it is extremely important that the specialized training provided continue to develop and improve to benefit SUNTEP students, hence their future learners. Its existence must be a dynamic one in which all parties involved share their collective knowledge and expertise and strive to make SUNTEP an experience which is critical, so that through it, Saskatchewan can offer the best in education to benefit all students in the future.

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Appendix "A"

Guided Interview - SUNTEP Students

Guided Interview - SUNTEP Students

Centre _____

Date _____

Time _____

Tape _____

Circle

Year of program student is completing 3, 4 or Graduate

Thank you for taking part in this study. The purpose of this study is to describe the additional professional and academic components which are required as part of the specialization in the SUNTEP program. This includes classes in Native Studies, Cross Cultural Education or Indian and Northern Education, classes you've taken towards fulfilling the 'language emphasis' and the field experience. This study does not address the support program in SUNTEP.

The information you provide will lend to a better understanding of the nature of the specialization in SUNTEP as well as provide information which will lend to the future development of this specialization. I am interested in knowing how you as an individual has benefitted from these components. What are the strengths and weaknesses or what's missing?

I would like to tape this interview with you. The tapes will be kept confidential and erased upon analysis.

May I tape this interview? _____

(If yes, begin taping)

A. Let's begin with Native Studies

1. What classes have you completed in Native Studies?

2. Based on your perception and understanding, what was/were the main objective(s) of Native Studies 100?

3. (Ask the same question for Native Studies 200?)

4. What did you enjoy most about your Native Studies classes?

(Please note if specific comments are made about a particular class.)

5. What did you enjoy least about Native Studies? (Again note if specific comments have been made about a particular class)

6. What knowledge, skills and attitudes did you gain from these particular classes?

7. What do you feel you've gained as an individual and a teacher by taking these Native Studies courses?

8. What is your overall assessment of the Native Studies classes you've taken?

9. Are there additional comments you would like to make about Native Studies before we go on to the next topic?

B. Cross Cultural Education or Indian and Northern Education

1. (Saskatoon and Prince Albert students) What additional classes did you complete in Ed. Ind. besides 250 and 360?

(Regina students) What additional classes did you complete in Cross Cultural Education besides 228 and 326?

2. (Saskatoon and Prince Albert students) Based on your perception and understanding what was/were the main objective(s) of Ed. Ind. 250?

(Regina students) Based on your perception and understanding
what was/were the main objective(s) of Cross Cultural Ed. 228?

3. (Saskatoon and Prince Albert students) Ask the same question
for Ed. Ind. 360?

(Regina students) Ask the same question for 326.

4. What did you enjoy most about these classes? (Why?)

6. What knowledge, skills and attitudes did you gain from these particular courses?

7. What do you feel you have gained as an individual and a teacher by taking these classes?

8. (Saskatoon and Prince Albert students) What is your overall assessment of the Ed. Ind. classes you've taken?

(Regina students) What is your overall assessment of the Cross Cultural Education classes you've taken?

9. Are there additional comments you would like to make before we go to the next topic?

C. Language Emphasis Elective

The SUNTEP program requires students to fulfil an elective in Education which emphasizes language and the development of language.

1. What classes have you taken toward this requirement? Please indicate credit hours of each class.

2. What were your reasons for choosing these particular classes?

3. What did you gain from these classes?

4. Are there additional comments you would like to make about these particular classes or the emphasis on language in SUNTEP's program?

D. Field Experience

1. Were all these requirements completed in _____

(Name either Prince Albert, Saskatoon or Regina depending
where the interview is conducted.)

_____ (If No, ask the following questions, if yes
skip these questions and go on to number 2.)

a. Where else did you go?

b. Why did you choose this location?

2. What was emphasized in each year of your field experience?

3. How has this component of your professional training prepared
you for your role as teacher?

4. What did you enjoy most? (Why?)

5. What did you enjoy least? (Why?)

6. What is your overall assessment of this experience?

7. Are there additional comments you would like to make regarding this component; field experience?

E. Just before we close, are there any additional observations, comments, thoughts you would like to make regarding these components?

Appendix "B"

Guided Interview - SUNTEP Faculty

Guided Interview - SUNTEP Faculty

Centre _____

Date _____

Time _____

Tape _____

Thank you for taking part in this study. The purpose of this study is to describe the additional professional and academic components which are required as part of the SUNTEP program. I am interested in knowing what your understanding is, regarding the intention of these additional components. What do you see as the strengths and weaknesses in these components?

I would like to tape this interview so that I can make more sense of the notes when I analyze them. The tapes will be kept confidential and erased upon analysis.

May I tape this interview? _____

(If yes, begin taping.)

A. Let us begin with Native Studies

1. Based on your understanding of SUNTEP, what is the intent of Native Studies?

2. Do you feel what you have stated is being achieved? _____

Why?

3. Are there any additional comments you would like to make regarding this requirement in the program?

B. Cross Cultural Education

1. Similarly, what is your understanding of the intention behind Cross Cultural Education classes?

2. Is what you have stated (for Cross Cultural Education) being achieved? _____

Why?

3. Are there any additional comments you would like to make regarding this requirement in the program?

C. "Language" Emphasis Elective

1. What about the 'language emphasis' elective in SUNTEP,
what is the intention behind this component?

2. Do you feel the current translation of this elective is
adequate? _____
Why?

3. Are there any additional comments you would like to add regarding the emphasis in the SUNTEP program?

D. Field Experience

1. What is your current overall assessment of this component?
In other words, what are the strengths and weaknesses of this component?

a) Strengths

b) Weaknesses

E. Are there any additional observations, comments, thoughts you would like to add about these components?

Appendix "C"

Guided Interview - University Faculty or Sessionals

Guided Interview - University Faculty or Sessionals

1. What is/are the main objective(s) behind the course of study you taught to SUNTEP students?

2. Were you able to accomplish these objectives? _____

(If no proceed with the additional question which follows.

If yes skip and go on to 3.)

- a) Why do you think you were unable to accomplish these objectives?

3. How did you determine the content of the class you were teaching?

4. Generally, what was your perception of student's response to this particular course of study?

Appendix "D"

SUNTEP Philosophy

SUNTEP Program Philosophy

Philosophy

The philosophy of SUNTEP is to create an atmosphere in which to develop critical, knowledgeable, inquiring, and caring teachers.

For every individual it must:

- 1) Instill a desire to learn and to seek the truth.
- 2) Provide knowledge of the core discipline of the teaching profession. Provide numerous opportunities for personal examination of the multi-faceted role of the teacher. Provide a supportive and stimulating environment whereby a personal philosophy of education may be explored and fully developed.
- 3) Provide skills, knowledge, and attitudes to help children to learn in the context of the social, cultural and economic situation within their community.
- 4) Instill an attitude and develop appropriate skills which will foster the use of a variety of teaching styles and methodologies in the learning setting.
- 5) Provide the necessary skills to approach learning as a constant and continual process.
- 6) Instill a sense of pride and responsibility for themselves as individuals, belonging to a unique and distinctive cultural group.
- 7) Assist each to acquire for themselves, those attributes which are perceived by the students to constitute a good teacher. Among these attributes is a highly developed skill in passing on knowledge, patience, well developed listening skills, good sense of humor and a concern and commitment to all students regardless of their innate ability, race or religion.

Appendix "E"

SUNTEP Support Philosophy

SUNTEP Support Program

Philosophy

The nature of the SUNTEP Program provided by staff is one which opens to students the possibility of development for independence and responsibility for decisions he/she makes.

The role of staff members in this process is critical. The staff member's position vis a vis the student body must be one that:

- 1) Allows the individual student the freedom and movement for decision-making and action himself.
- 2) Where necessary, work out with the students the processes involved i.e. - academic assistance, as well as urban adjustment.
- 3) Is diagnostic and, if necessary, help and assist the individual student in whatever skills he or she is lacking.
- 4) Consciously assumes a responsibility in his or her work that actively discourages any policy or position that creates dependence.

Specific Assistance

In keeping with the outlined philosophy of the SUNTEP Support Program, some of the services provided include:

- 1) Academic tutoring.
- 2) Assistance in locating accommodations in the cities if student is re-locating.
- 3) Assistance in identifying schools, daycare facilities for children of students.
- 4) Personal counselling re: budgetting, decision-making, etc.

All centres provide an orientation program to students entering SUNTEP. The orientation program, which lasts 3 to 5 days, includes informational sessions on the Program, the University, the city and their services. Opportunity is provided for student interaction through social functions.

Appendix "F"

Chronology of Reference Notes on Primary Documents

Reference Notes

Minutes of the Dumont Management Board

1. (May 6, 1980) Report of completed research on Native Studies Programs nationally leading to recommendation of Native Studies Program at the University of Saskatchewan.
2. (December 18, 1980) History of Native Studies program, beginning 1977, by Saskatoon Metis Local 126. Approval of Native Studies 100 for 18 months (January 1981 - June 1982). Proposal submitted for Native Studies 200 to begin September 1981.
3. (March 19, 1981, May 21, 1981) Proposal for Native Studies 200 submitted to the University of Saskatchewan for SUNTEP and perhaps other undergraduates at the University.
4. (June 24, 1981) Report of developments in Native Studies. Concerns expressed by University:
 - (1) should include Indian people
 - (2) too concentrated on 1870-1885 era, too little on 1900's
 - (3) bibliography requires revision. The latter two points to be addressed however focus would remain on Metis and Non-Status Indians.
5. (November 1981) Report on opposition to classes being offered without a program on faculty. Draft proposal was written for the establishment of a Native Studies Program. A concern was raised "does AMNSIS or the Native people have any right to control or input into the programs?"
6. (February 25, 1982) Report of advertisement February 20, 1982, Star Phoenix for Native Studies Director and staff. Process of establishing a Native Studies Program by University of Saskatchewan beginning. Concerns raised:
 - (1) "does this jeopardize SUNTEP?" "No, it compliments SUNTEP...",
 - (2) "Do we have control over the Native Studies classes?" Dumont would have representation on the committee; Director and Assistant Director of the Institute.
 - (3) "Do we have any control over selection of staff? Through the advisory committee."
7. (March 19, 1982) Staffing in Native Studies inadequate to meet needs of the Institute (SUNTEP, HRDP). Proposal for

Institute to hire additional staff under proposed job description. Salaries of staff paid on the basis of classes they teach.

8. (June 2, 1982) Report on Native Studies Program at the University of Saskatchewan, Toni Lussier to be hired as Director. Report on Committee's work. To address concerns raised by the Board re content and viewpoint of the Program, Dr.'s Whyte and Currie are to be Associate members of the Program for the Department of Native Studies. A Program of Native Studies was approved, classes in Native Studies 100, 200 would be extended for 1982-1983. A new class proposal, prepared and put forth by the Institute, Native 300 Native Peoples and Contemporary Issues, was approved. Understanding classes will be under review by new faculty. Class offerings were reported for 1981-1982. Report of achievement, remaining is the necessity for the Program to continue to reflect in its class(es) the expressed needs of the Native people of this province and in turn, for the program to become a department.
9. (October 20, 1983) Director reported the establishment of a Native Studies Committee to define Native Studies.
10. (December 20, 1983) Concerns with Native Studies were expressed, the main concern being whether it met the needs of the Native people in the conference. A motion was made to request promotion of Native Studies and increased financial support.

Reference Notes

SUNTEP Management Committee Minutes

1. (April 29, 1980) Executive Director of the Institute addresses need for the development of Native Studies and Cross Cultural courses to adequately support its teacher training program. University of Regina to have primary input in SUNTEP - Regina, University of Saskatchewan to have primary input in SUNTEP - Saskatoon. Prince Albert would draw from both programs (1981). SUNTEP must be an alternative to the existing teacher education programs.
2. (May 24, 1980) Principles of agreement discussed and clarified.
3. (June 10, 1980) Principles of agreement discussed and outline of program details.
4. (June 24, 1980) Discussion of items in previous meetings continued re principles and program outline for SUNTEP.
5. (September 24, 1980) A review of the program for 1980-1981 was given. Major concern from the University of Regina about why Education Indian 256 from the University of Saskatchewan was utilized when the same course existed at University of Regina under number 290.
6. (July 31, 1981) Concerns delivered by SUNTEP staff to the SUNTEP Management Committee. Items include hiring of SUNTEP Director, two equal positions for staff instead of Education Counsellor and Resource Coordinator, professional development and mechanism to ensure cooperative discussion and decision making regarding SUNTEP.
7. (January 25, 1982) Report on SUNTEP to date.
8. (March 29, 1982) Staff concerns: 'burn out', additional staffing, professional development. Rationale of recommendation based on SUNTEP Mandate.
9. (April 29, 1982) Proposal for policy on professional development. Rationale based on nature of Dumont Institute's mandate.
10. (October 13, 1982) Proposal for additional staffing. Rationale based on 'unique' nature of SUNTEP program.
11. (December 8, 1982) Report of staff workshop on SUNTEP's field experience.

12. (April 3, 1983) Report highlighting developments in SUNTEP and plans for ongoing staff inservice in Native Studies, Cross Cultural Education, Support Services and Field Experience. Concern expressed regarding understaffing in light of changed conditions. Report of Sask Media's project and SUNTEP participation. Report cooperative curriculum project between SUNTEP and Dumont Institutes Curriculum Division. Considerable discussion took place regarding outstanding concerns in SUNTEP's field experience, Cross Cultural Education staffing and issue of fourth year intake.
13. (October 19, 1983) Report of developments. Discussion centred on graduate support service; staff in-service; CITEP and use of Sask Media's production in program promotion.
14. (March 8, 1984) Staff concerns reported on need to look at what Native Studies and Cross-Cultural Education classes are and how these tie into the SUNTEP program. Consideration of a new position to look at this seriously.
15. (April 9, 1984) Report of discussion centering around Native Studies. Consensus of staff is "that perhaps it would be a good idea to drop it all and 'go shopping' for other classes. Discussion of recommendation and letter by Chairman of the Dumont Management Board to the Minister of Education.

Reference Notes

Minutes of Program Heads Meetings,
Gabriel Dumont Institute

1. (October 22, 1981) Re: Native Studies; concern that support not forthcoming from History Department, College of Arts and Science regarding proposal.
2. (November 5, 1981) Update of negotiations between Dumont Institute and the University of Saskatchewan regarding Native Studies Program. The present concerns are Dumont's involvement, control and the continuity of such a program.
3. (December 3, 1981) Update on Native Studies proposal. Note that 'department status' is preferred. Dr. Whyte and Dr. Currie will have associate status to ensure Dumont's input into the program. Concerns are expressed about whether Native Studies (Program) can meet (Dumont's) needs. The source of sessionals is a question.
4. (March 11, 1982) Report of approval for Native Studies 100, 200 and 300 for 1982-1983 at the University of Saskatchewan.
5. (May 3, 1982) Report of hiring for Native Studies Program, Assistant Director to have input.
6. (July 27, 1982) Report that required classes in Native Studies by SUNTEP would be covered.
7. (November 29, 1982) Report of inservice on SUNTEP's field experience.
8. (January 9, 1984) Concerns expressed about Native Studies Program presently operating. Discussion of contemporary plan.
9. (March, 1984) Report from Director of the Institute (Acting Director) of agreement to have two members on the advisory body at the University of Saskatchewan. They will be involved for three months in summer to test curriculum, sit on committee and a report would come out on needs in Native Studies.

Concerns were expressed about Native Studies and Cross-Cultural Education classes. The question asked was, "how much different are we from a University?"

Reference Notes

Minutes of SUNTEP - Coordinators' Meetings

1. (October 28, 1981) Professional Development topics outlined by SUNTEP Director (acting). Topics include: What is cross cultural? The SUNTEP program: Is it different? etc.
2. (September 29, 1982) Third year Practicum and Internship was discussed. It was considered a cooperative venture between the University of Saskatchewan/University of Regina and SUNTEP. Issues discussed included: student/supervisor ratio; documentation of agreements; rural practicums, quality of supervision and SUNTEP's role.

A discussion paper for the proposal of additional staff was circulated and discussed. Classes to be taught by SUNTEP staff were highlighted. It was felt that Native Studies and Cross Cultural Education classes could be added to this list. (List included: Education Studies and Education General classes which were tied to field experience and English Communications.)

Native Studies (12 credits) and Cross Cultural Education (6 credits) classes would constitute one specialization from the University of Saskatchewan program. The second specialization required should differ to ensure students are receiving a good general training. A second field of specialization should be decided on by end of year two.

3. (October 20, 1982) Issues surrounding SUNTEP Practicum and Internship were discussed; placements, SUNTEP faculty's continued involvement.
4. (December 8, 1982) A revised philosophy was discussed on SUNTEP's teacher training program and a philosophy to reflect SUNTEP's support function was also discussed.

SUNTEP's philosophy addressed cross cultural education (#3), and Native Studies (#4, #6).

5. (May 11, 1983) Spring Inservice to deal with unique aspects of SUNTEP's program. Plan to discuss teacher education inservice in light of SUNTEP - faculty's changed role.
6. (August 17, 1983) Decision was made to keep looking at unique aspects of program. Stress was placed on Cross Cultural Education.

Planning was underway for teacher education inservice.

7. (October 27, 1983) Feedback on teacher education inservice (September 29, 30) were summarized. Plan for future inservice would use two parts; continuation of Cross Cultural Education session and SUNTEP as a program.
8. (December 7, 1983) Report of meeting with University of Saskatchewan official to discuss concerns regarding Native Studies classes and program.
9. (February 23, 1984) Discussion regarding Native Studies and Cross Cultural Education.

Expressed needs for a methodology class to pull together both subjects. The major goals of program were not being met. There is no control or coordination of Native Studies and Cross Cultural Education. Need for the development of a Native Studies class as applied to teacher education.

10. (March 27, 1984) Meeting to clarify relationship between SUNTEP and the Internship process in May with College of Education, University of Saskatchewan.

ItemsSpecial Meetings

1. (October 1980) Resolution on teacher preparation at Dumonts' Cultural/Education Conference.
2. (October 1982) Field Experience: Supervision.
3. (December 9, 1982) Dumont Cultural Conference. Theme: What is Cultural Education.
4. (February 16, 1983) SUNTEP Field Experience and Supervision Cycle. Discussion of above and planning on Practicum and Internship.
5. (March 31, 1983) Meeting to discuss: northern field placements, Internship/Practicum and Field Experience in year 1 and 2.
6. (May 24-29, 1983) Spring Inservice Waskesiu.
7. (July 12, 1983) Issues: Internship, Pre-internship seminar on Cross Cultural Education, Native Studies and policy for staffing off-campus classes and others.
8. (September 29, 30, 1983) Inservice on cross cultural education, teacher education and field experience.
9. (November 8, 9, 1983) A look at SUNTEP identifying concerns and needs of the program.
10. (October 12, 1983) Field Experience for year 3. (University of Saskatchewan).
11. (November 2, 1983) Internship University of Saskatchewan Saskatoon - SUNTEP.
12. (December 8, 1983) Workshop on concerns and needs in the program.
13. (December 22, 1983) President, University of Saskatchewan from Chairman, Dumont Institute Management Board re: Native Studies, its direction and support by the university community.
14. (February 3, 1984) Dumont Cultural Conference: Progress Report excerpt on teacher training.
15. (March 1, 1984) In house - Dumont Discussion re: Native Studies (2 papers).

Items

Correspondence

1. (May 30, 1980) SUNTEP Proposal - initial draft for discussion.
2. (July 25, 1980) Letter to Saskatchewan Human Rights Commission from Director of SUNTEP re: SUNTEP.
3. (August 27, 1980) SUNTEP Draft of Program.
4. (July 30, 1980) Department of Education News Release on SUNTEP.
5. (October 7, 1980) Dean, University of Saskatchewan from the Minister of Education re: SUNTEP.
6. (December 30, 1980) Agnes Grant BUNTEP from Dr. K. Whyte, Director (acting) of SUNTEP re: Teaching of Native Studies.
7. (February 24, 1981) Dr. Whyte from Rita Bouvier, Coordinator SUNTEP - Saskatoon re: field experience.
8. (October 25, 1982) College of Education University of Saskatchewan - from SUNTEP Director re: Language Emphasis, Native Studies/Cross Cultural Specialization and Field Supervision costs for year 1 and 2.
9. (October 25, 1983) SUNTEP Staff from Director of SUNTEP re: Native Studies meeting. Items - student attendance and Native Studies course requests.
10. (October 27, 1983) Government of Saskatchewan from Executive Assistant of Gabriel Dumont Institute re: Native Studies plans.
11. (September 28, 1983) To schools from the University of Saskatchewan regarding procedures for field experience.
12. (February 19, 1983) SUNTEP staff from SUNTEP Director re: objectives for 83-84 (focus on 'unique' aspects of SUNTEP.)
13. (March 2, 1983) To the SUNTEP staff from the SUNTEP Director re: request to sit on Northern Joint Field Experience Committee and guidelines for planning third year (Language elective, areas of specialization).
14. (April 8, 1983) College of Education (University of Saskatchewan) from the SUNTEP - Director regarding issues and concerns of supervision in the third year.

15. (April 8, 1983) SUNTEP staff from SUNTEP Director re: Spring Inservice May 24-29, 1983. Topics: development of communication skills, SUNTEP Support Program, Native Studies - Cross Cultural Education program for SUNTEP and Organizational and Stress Management.
16. (April 3, 1983) College of Education (University of Saskatchewan) from the Institute Director's Meeting discussing concerns of field experience and instruction for the cross cultural component of the SUNTEP program.
17. (June 6, 1983) College of Education (University of Saskatchewan) from Gabriel Dumont Institute Director re: Field Experiences and Cross Cultural Education instruction.
18. (June 22, 1983) Interdepartmental meeting at the University of Saskatchewan re: Scheduling Native Studies courses for SUNTEP (Prince Albert) 1983-84.
19. (July 11, 1983) SUNTEP staff from SUNTEP Director re: plans for ongoing inservice.
20. (September 21, 1983) SUNTEP staff from SUNTEP Director re: details of planned inservice for SUNTEP.
21. (October 19, 1983) To School Boards from College of Education (University of Saskatchewan) re: guidelines for SUNTEP interns.
22. (December 8, 1983) To Gabriel Dumont Institute Director (acting) from SUNTEP - Director re: information and summary of meeting discussing Native Studies concerns.
23. (December 14, 1983) To SUNTEP Coordinator (Regina) from SUNTEP Director re: changes of non education requirements and requirements of 'language' emphasis.
24. (December 22, 1983) Gabriel Dumont Institute Director to Native Studies Committee (Dumont's) re: meeting.
25. (January 16, 1984) University of Regina from SUNTEP - Regina re: change in SUNTEP - Regina's program pertaining to Cross Cultural Education and Native Studies.
26. (January 31, 1984) Native Studies Department (University of Saskatchewan) from Gabriel Dumont Institute Director (acting) re: arrangements for 83-84 courses required by the Institute.
27. (March 29, 1984) Department of Education, Special Projects Division from SUNTEP Director (acting) re: program development in Native Studies and Cross Cultural Education.

